LITURGICAL PRAYER

its HISTORY & SPIRIT

ABBOT CABROL

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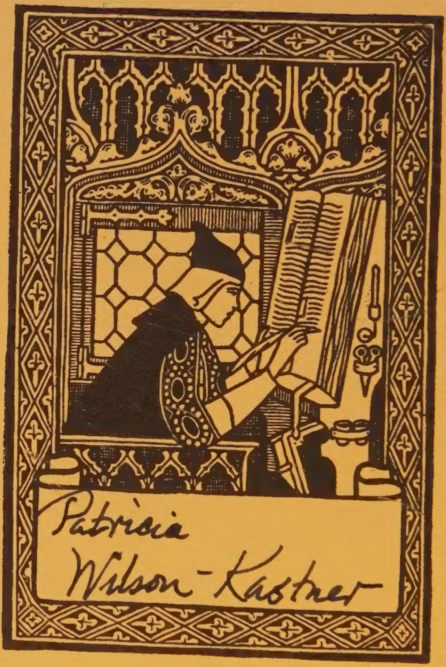

Patricia
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LITURGICAL PRAYER

Nihil Obstat.

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LITURGICAL PRAYER

Its HISTORY & SPIRIT

BY THE RIGHT REVEREND
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TRANSLATOR'S NOTE

"LE LIVRE DE LA PRIÈRE ANTIQUE," now presented in an English translation, was published in 1900, and is now in its fifteenth thousand. Translations into Spanish and German have already appeared. The author is too well known as a leading authority on all matters liturgical to require introduction to English readers. In his preface to the first French edition he referred to several projected works, parts of which have since appeared, such as the *Dictionnaire d'archéologie chrétienne et de liturgie,* and *Monumenta Ecclesiæ Liturgica.* It has been thought well not to alter the primitive text.

September, 1921.

PREFACE

THE necessity of prayer is recognized by every one who admits the existence of God. If there be a God, Creator of this vast universe, man must worship Him, and give Him praise; he must acknowledge His sovereign power, and whilst humbling himself before Him on account of sin, he must also beg for mercy and help. Thus prayer, in one form or another, ought to hold an important place in the life of every one who is not an atheist. Whoever, therefore, teaches us how to pray is entitled to our deepest gratitude.

If, as we believe, the Church is indeed the body founded by Christ and blessed by God, she must not only teach her children to pray, but her own prayer must be the most perfect, the truest, and the most efficacious. Now, these are the very characteristics ascribed to Catholic prayer and Catholic Liturgy, not only by the indifferent, but sometimes even by the enemies of the Church. They cannot assist at a service held in a Catholic church (if that service be properly carried out) without experiencing deep emotion, without feeling impelled to kneel and pray with the faithful. This effect has often been remarked, and is constantly witnessed in our churches.

Newman, while still a Protestant, wrote as follows: "There is so much of excellence and beauty in the services of the Breviary that, were it skilfully set before the Protestant by Roman controversialists as the book of devotions received in their communion, it would undoubtedly raise a prejudice in their favour, if he were but ordinarily candid and unprejudiced."[1] A Breviary had been left to him by Hurrell Froude, who had himself used it. "I took it up," Newman, now a Catholic, tells us, "I studied it, and from that day I have kept it on my table and constantly used it." Later he wrote that this event had been an epoch in his life; the study of the Breviary and the custom of reciting it daily had opened out a new vista before him.

Famous novelists of the day often find in liturgical rites material for their most effective scenes. Among French writers we will name only J. K. Huysmans; among English authors, Hall Caine in *The Christian*, and Mrs. Humphry Ward in *Helbeck of Bannisdale.*[2]

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[1] *Tracts for the Times*, No. 75; *The Roman Breviary*, p. 1; *cf.* Thureau-Dangin, *La renaissance catholique en Angleterre.*

[2] We have also Renan's well-known address to the Minerva on the Acropolis: "Hymns were sung there (in the churches) which I remember even now: 'Hail, star of the sea . . . Queen of all who mourn in this vale of tears,' or 'Mystical Rose, Tower of ivory, House of gold,

In spite of many praiseworthy efforts to make the Church's prayer better known, it seems to us that even now too many of the faithful are ill-acquainted with the treasures of doctrine and piety, not to say poetry, to be found in the Liturgy. They turn to other and often insipid productions.

Every one knows the amusing anecdote of La Fontaine, who, having been present at the Office when some portions of a prophetical book were read, went away full of admiration, asking every one he met: "Have you read Baruch?"

How many Christians there are now, sad to say, who would reply: "Who is Baruch?" With the fable-writer we should like to ask the laity: "Have you read Baruch? Have you ever in your life opened a Breviary or a Missal?" We would go further and ask: How many priests and religious, whose duty it is to read and study these books, know them and value them at their true worth?

We confess to having been painfully surprised at finding in *Notes sur l'Angleterre*, by Taine, a eulogy of the *Book of Common Prayer* which leads one to suspect that the writer in question, exceptionally broad-minded as he is and usually so well-informed, did not know that its prayers are taken from the Catholic Liturgy, nor that the book whose beauty he admired merely presents that Liturgy in an impoverished or even mutilated form; so much is admitted by certain of the Anglican clergy themselves, for many lay aside their official book and adopt the Catholic Liturgy.

This widespread ignorance arises from many causes which it would take too long to analyze here. One of the chief is that the Liturgy in its present form, either as actually carried out or as found in books, is not accessible to all.

We think, therefore, to render a service to the faithful by putting at their disposal the means of initiating themselves into the secrets of the Liturgy. Our book may, perhaps, be not unacceptable to some who, though doubtless well-meaning and in good faith, are not yet in communion with the Church.

In this work we have made a study of Catholic prayer in its different aspects, and have given such explanations as we consider necessary to enable every one to understand the books containing the Liturgy and to take an intelligent interest in the ceremonies of the Church.

The title of the *Ancient Prayer of the Church* has been chosen because Christian Liturgy took shape in the first period of the history of the Church, from the first to the fifth or at latest to the ninth century. During this time it was perfected in almost

---

Morning Star. . . .' Ah, goddess! when I remember those hymns my heart softens; I could almost apostatize . . . thou canst not conceive the charm that the barbarians (the Christians) have infused into these verses, nor how hard I find it to follow reason alone" (*Souvenirs d'enfance et de jeunesse*).

every detail; whatever modifications were introduced later were merely in regard to minor points, the main lines remaining unchanged.[1]

And here a confession must be made. Although the Church has in every age shown herself to be the great teacher of prayer and of Liturgy, this gift never shone more brilliantly than during this remote period. The best proof that can be adduced of this fact is that the Church, as we have just said, was in possession as far back as the ninth century of all her rites, all her formularies of prayer; the order of Divine service was already drawn up, the forms of psalmody were fixed; she had but to preserve the inheritance transmitted to her by past ages. Such additions as have been made later are of little importance compared to the fecundity and originality displayed in the earlier epoch.

The *prayer of ancient times* is, then, in reality Christian prayer, the Liturgy of every age.

We are very far from censuring or even thinking lightly of what has been done during the Middle Ages or in modern times. There, too, may be found much that is worthy of admiration; perhaps at some future time we may take up the study of the Liturgy of that period—if in this work we have restricted ourselves more especially to the first centuries, it is, we repeat, because the key of the Liturgy is to be found there.

In order to attain our end more surely, and that a taste for Catholic Liturgy may be acquired, a number of extracts have been given, so that our book has become in that respect a kind of *liturgical anthology* or a *euchology*. Our object in so doing has been that the devout may sometimes make use of it in their private meditations and prayers. We venture to think that they will thereby imbibe the spirit of the Liturgy, and will consequently pray with greater facility and profit.

Among the conclusions to be drawn from this work there is one on which we wish to lay stress; it is the law of uninterrupted progress and transformation which the study of primitive Liturgy brings out so clearly. Such a process of evolution ought not to surprise us; we find it here as elsewhere, and it seems to be a universal law of life. The reason for each of these changes may be found in the natural development of Christian society, whose needs and aspirations are ever changing.

It is a curious thing that the most bitter complaints against these ever-recurring manifestations of life come to us from rationalists and Protestants. See with what undisguised satisfaction their historians and theologians take note of them. One would say that their idea of the Church is that of a body incapable of movement, which sprang at once to maturity, and thenceforth could suffer no change.

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[1] The title of the original is "Le Livre de la Prière Antique"; it has been thought better to call the English edition "Liturgical Prayer."

It is still more astonishing that these mistaken and narrow-minded critics have succeeded in imposing their ideas upon certain apologists who, imbued with such notions, have attempted to prove what is impossible and contrary to the testimony of history and experience—namely, that all which is found in the Church to-day has existed from apostolic times. In so doing they have laid themselves open to criticism.

In our opinion nothing so clearly proves the assistance of the Holy Spirit and the necessity for a ruling power in the bosom of the Church as this law of harmonious development. It would seem that those who reject the idea of such a power are obliged either to ignore all that is done by that power and to raise up an entirely new Church, or to take the illogical and insincere method of adopting for their own a part only of the Church's institutions and rejecting the rest.

Just as the more searching study of the work of creation and its successive phases fills us with a greater and more intelligent admiration than that with which the limited hexameron of the ancients inspired us, so our admiration of the Church increases when we observe in detail the progress in unity, the law of continuity which has presided over her development from the first to the twentieth century. The presence is ever felt of that inner and Divine power which governs her, putting aside what is hurtful, preserving what is good, inspiring her and guiding her through the many rocks on which the mystic sense is in danger of being wrecked.

Another point which offends certain critics is that a few of the rites of the Catholic Liturgy are to be found in pagan forms of worship. But Christianity, for the very reason that it is the true religion of humanity, has rejected only what was corrupt in ancient forms of worship. Almost all religions have preserved some vestiges of truth or of traditional practices which rightly express the feelings of the creature towards the Creator. St. Augustine had observed this when he said: "We have some things in common with the pagans, but our end is different."[1] Even those who deny the existence of this primitive tradition admit that the sense of religion inherent in man proceeds from a lofty source, and when not perverted by passion or interest is always worthy of respect, and is occasionally even sublime.

Such analogies, therefore, are perfectly natural; nevertheless, they have been sometimes sought out by our enemies with malignant zeal. All that we have a right to expect is that, as Christianity is the true religion, it ought to have on this point, as on others, that character of *transcendency* of which so much has been said; that is to say, its prayers must be elevated in tone, its rites must be free from all taint of baseness or vulgarity.

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[1] L. xx., *contra Faustum*, c. xxiii.

In conclusion, a few words must be said on the nature of this book, which is, indeed, only an epitome or abridgement of a much larger and more scientific work undertaken by us, to appear some day, we hope, with the assistance of devoted and capable fellow-workers and of generous friends. That fuller study of the most ancient liturgical documents and of all the passages bearing on the Liturgy in the Fathers and writers of the first ten centuries has to some extent furnished the materials for the present work. In our lengthy researches among the earliest documents it seemed to us that it would be useful to bring out a less extensive work, and one that would be within the reach of a greater number of readers. Being intended for all, and not only for a restricted circle of experts or learned men, it ought to be written with a view to edification, in a way that would be impossible in the longer work, except in a very different sense. The latter will consist largely of quotations, while in this present work the quotations have had to be limited in number. The general conclusions, however, though to some they may appear not sufficiently well-grounded, do in reality often rest on proofs accumulated at great length. We could not pass over the works of modern liturgists, of whom several have brought out useful books, and a few have arrived at new and important conclusions.[1] More than once we have come to the same conclusions as they, having drawn from the same sources or gone over the same ground. We have welcomed such coincidences as a confirmation of our own ideas. If sometimes we have adopted novel views, especially on the origin of the Mass or of Vespers, on the offices of Holy Week, on the nature of certain prayers, etc., it has not been without definite reason, though in some cases it has been impossible to give all the proofs. In spite of every effort, there is too often in any study of the Liturgy a large part which is still mere hypothesis. This arises from the paucity of documents and the obscurity of the few we possess.

As to the works which have more directly inspired the following pages, there is scarcely one to be named, besides those of the above-mentioned liturgists, except the well-known work of Dom Guéranger on *The Liturgical Year.* To this, the present work, though far less ambitious, may be considered as supplementary. It is only necessary to cast a glance at the writings of Simon Verepæus,[1] on the *Liber* and the *Thesaurus Precum*,[2] the delightful little books of Léon Gautier,[3] and a few other similar collections, which are hardly anything more than anthologies of prayers, in order to see how this book differs from them all.

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[1] Among others, M. de Rossi, Mgr. Duchesne, and Dom Cagin; there are also books on the Breviary by Baümer, Batiffol, Probst, Warren, Thalhofer, Dom Morin, and works of more general import by Bingham, Pellicia, Bona, Mabillon, Thomasi, Martène, Daniel, etc., all of which are extremely useful to liturgists.

We point this out, not as claiming the merit of originality, but rather to bespeak the indulgence of our readers in regard to a book in which many questions are dealt with that have as yet been but little studied.

It only remains for us to express the hope that this modest volume will find its way to those for whom it has been written. May it be a source of light and profit to devout souls ! To this end we beg the help of Him who is the "Distributor of all heavenly gifts," and in the words of one of the martyrs of the first centuries we pray :

> O CHRIST, Saviour of the world, Light that never failest, Treasury of heavenly gifts, who together with the Father and the Holy Spirit dost dispel darkness and dost establish all things, look favourably upon us, put away the criminal superstitions of those who oppose the truth; frustrate their evil designs that they may not draw away my soul from thee who art God, living for ever and ever.
>
> For to thee is all glory, all veneration, all thanksgiving; honour and adoration to the Father and to the Son and to the Holy Spirit, now and for ever, world without end, eternally. Amen.[4]

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[1] *Catholicon precationum,* per Simonem Verepæum, 1591, of which several editions have appeared.

[2] *Thesaurus precum,* Paris, 1587 (attributed to Erasmus); *Erasmi preces,* Lugd., 1556; *Precationes,* Lipsiæ, 1575; *Piarum precationum thesaurus,* Paris, Rocollet, 1652; *Thesaurus precum,* chez l'Angelier, Paris, 1601; *Preces christianæ,* per Joh. Avenarium, Strasb., 1578; *Paradisus precum,* per Michael ab Isselt, Coloniæ, 1596, etc. More recently, *Liber precum in quo variæ et multæ egregiæ preces,* etc., 2 vol., Vives, 1858. We do not include *Preces veterum* of F. France, which is of little worth; nor the *Prayers from the Collection of the late Baron Bunsen,* or the *Euchology* of Shann, which are merely collections of prayers, some of them drawn from modern sources.

[3] *Choix de prières d'après les manuscrits du IX.e au XVII.e siècle,* Paris, Palmé, 1874; *Prières à la Vierge, d'après les manuscrits* (*ibid.,* 1873); *Le Livre de ceux qui souffrent, d'après les manuscrits du moyen âge* (*ibid.,* 1870).

[4] Prayer of St. Basil of Ancyra (Ruinart, *Acta Martyrum sincera,* p. 651); the concluding doxology is taken from the *Apostolic Constitutions* (viii. 12).

CHAPTER I

THE HOLY SCRIPTURES IN THE LITURGY

WE have but to glance through a missal or breviary to realize how largely Holy Scripture enters into its composition, forming, as it were, the woof of the fabric. In the course of the liturgical year considerable portions are read of all the books of the Bible, from Genesis to the Apocalypse. The recitation of psalms forms the principal part of the day and night offices; the rest is made up of shorter pieces, such as antiphons, responsories, introits, tracts, graduals, offertories, communions, verses, and versicles, of which the greater number are also taken from Holy Scripture. This characteristic was originally even more marked; as we shall see later on, responsories and antiphons, whatever their form, were simply psalms so arranged and combined as to adapt them to the particular manner in which they were to be recited. At the night office long extracts were read from the Old and New Testaments; at Mass, portions from the Epistles, the Acts of the Apostles, the Gospels, and certain books of the Old Testament. For liturgical use these passages of Scripture were divided into separate books—namely, the Psalter, Epistle book, Gospel book and Lectionary.

Though in other liturgical books, such as the Pontifical and Ritual, Holy Scripture is not so frequently used, yet it is to be found in psalms, antiphons and responsories; and many prayers evidently derive their inspiration from the Bible.

We do not mean to say, however, that the whole of the Liturgy must be taken exclusively from Holy Scripture. Those who, as some Protestants and Jansenists, have so thought, have failed to grasp liturgical laws or to decipher the witness of history. St. Paul's Epistles prove that from the most ancient times the faithful in their assemblies made use not only of psalms and lessons, but also of hymns, chants and prayers, bursting spontaneously from hearts inspired by the Holy Spirit. The Church did not hesitate even in her earliest days to borrow from sources other than Holy Writ; from the acts of martyrs and saints or from the writings of her doctors she drew lessons and other liturgical prayers, antiphons and responsories.

The accusation frequently brought against Catholics of not reading the Holy Scriptures is manifestly an exaggeration, at least as regards those who daily say the Divine Office, for its recitation supposes and demands a constant use of Holy Scripture.

In the early ages of the faith, the books of the Law and the Prophets were read in the Christian assemblies, as they had been in the Synagogues, and probably in the same order; to these the Christians added the Epistles and Gospels. But they did not hesitate to interrupt the ordinary sequence of the lessons or to modify the plan adopted, in order to bring in some passage from the Old or New Testament which was of special interest or contained some allusion to the feast of the day. On the anniversaries of our Lord's Passion, Death and Resurrection, for example, it was natural that those pages of the Gospel should be read in which the history of these events was related. The prophecies of Jeremias, several chapters of Isaias, and the Book of Job are most applicable to the Passion; the opening chapters of the Acts of the Apostles contain the history of Ascensiontide and Pentecost, and it soon became the custom to read them at these seasons. The prophecies of Isaias concerning the Virgin who was to conceive and the Emmanuel who was to come and reign upon earth were suitable for Advent, while the mysteries of the Incarnation and of the manifestation of the Son of God in the flesh were admirably explained in the Epistles of St. Paul at the feasts of Christmas and the Epiphany. The season of Lent—a time of fasting and penance for all Christians—was specially set apart for preparing catechumens for baptism; sinners, too, performed their penance and looked forward to reconciliation. These considerations determined the choice of a great number of extracts from the Old or New Testaments, which were considered applicable to one or other of the above classes. For the penitents, the sick in soul, whom the Church compares even to the dead, there were the stories of the cure of the centurion's servant, and of Naaman seized with leprosy; the raising to life by Eliseus of the son of the Sunamitess and of another child by Elias; the account of our Lord restoring to life the widow's son at Naim, and how He brought back Lazarus from the dead; the parable of the prodigal son, who is a figure of the sinner returning to God, etc.

In the lesson from the prophet Jonas in which he describes his preaching to the Ninivites, the catechumens would see an allusion to the vocation of the Gentiles; the story of the three Hebrew children, condemned to the furnace for their refusal to worship idols, reminded them of the treatment which their fellow-Christians received at the hands of the pagan society; Sara and Agar, Isaac and Esau, were looked upon as types of the calling of the Gentiles to baptism and of their being chosen in preference to the Jews.[1] In the office of Septuagesima we now begin the reading of Genesis and the other books of the Pentateuch; this is without doubt a reminiscence of the instructions on Christian doctrine given to the catechumens, which opened by an explanation of the creation.

The complaints of Job and the words in which he expresses his hope of the resurrection were naturally thought most appropriate to the office of the dead and also to that of the Passion.[2] Psalms xxxii., xxxiii., lxxxviii., cxi., cxv., cxxxviii., were thought most suitable for feasts of martyrs, while Psalms xliv., xlvii., cxxi., etc., were assigned to feasts of virgins. Many examples of such relevancy might be given, and we shall have an opportunity later of returning to the subject; at present we desire merely to point out that from the earliest ages certain passages of Holy Scripture have been appointed to be read on certain feasts or at certain seasons of the year.

The comparative study of liturgies, now only in its infancy, must eventually throw much light on their origin, and has already enabled us to discern striking coincidences between the pericopes[3] of the Bible in use among all liturgies. The faithful as well as liturgists ought to endeavour to find out the reasons why such and such passages have been chosen for such and such occasions. Veritable discoveries are in store for those who enter upon this study, and in any case it will help them to understand better the meaning of the prayers.

So long as these general rules were kept, great liberty was allowed to the initiative of the one who presided at the assembly, or of the pontiff. He it was who pointed out to the lector the passage of Scripture to be read, who gave the signal when to stop, and often commented upon what had been read. Later on, when the Liturgy was systematized and subjected to rules, from the fourth to the seventh century, all the books of the Old and New Testaments were distributed according to a settled plan throughout the various seasons of the ecclesiastical year: there was more sequence in the lessons, and less was left to personal initiative. In this new and more detailed arrangement the order of earlier times was by no means disregarded, as may be seen from the following table, which shows the present division of Holy Scripture in the Roman Liturgy:

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[1] All these lessons are still to be found in the Roman Liturgy, in the office or in the Masses of Lent. See Chapter XVIII., *The Christian Year*.

[2] We have the testimony of two authors on this subject; the first is Origen or one of his contemporaries (in Job i.), who says that this book is read on days of fasting and abstinence; the second is St. Ambrose, who says it is the custom to read it on Monday in Holy Week (*Ep.* 20 *ad Marcellinam*, Migne, xvi.).

[3] The technical term in Liturgy for the portions of the Bible read during an office.

LESSONS IN THE OFFICE

Advent.—Lessons from Isaias and St. Paul.

Christmas and Epiphany.—Lessons from St. Paul in the following order, which is of very ancient date: Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians; those to Timothy, Titus, Philemon, and to the Hebrews.

Septuagesima and Lent.—Genesis and the other Books of the Pentateuch.

Passiontide.—Jeremias.

Easter and Paschal-time.—Acts of the Apostles, Apocalypse, Epistles of St. James, St. Peter and St. John.

Time after Pentecost.—Books of Kings.

Lessons for August.—Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus.

Lessons for September.—Job, Tobias, Judith, Esther.

Lessons for October.—The Books of the Machabees.

Lessons for November.—Ezechiel, Daniel, and the twelve Minor Prophets.[1]

LESSONS FOR MASS

Advent, Christmas, Epiphany.—Epistles of St. Paul, Isaias, Ezechiel, Kings, Esther.

Septuagesima.—Pentateuch, Jonas, Daniel, etc.

Easter.—Acts of the Apostles.

Paschal-time.—Epistles of St. John, St. Peter, St. James.

Time after Pentecost.—St. Paul.

The principal source of liturgical inspiration is therefore to be found in the books of the Old and New Testaments, and from earliest times the Church turned to those sacred pages to seek the formularies of her prayer, nor can we be surprised at this. To the faithful every book of the Bible, being inspired by the Holy Spirit, is essentially the *word of God*. To pray in the words of Holy Writ is, then, to speak to God in a language that is divine; it is giving back to God the very words He Himself used in speaking to man.

Even those who do not recognize the authority of the

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[1] For the lessons appointed to be read on feasts of saints and feasts of the year, see the chapters entitled *The Christian Year* and *Devotion to the Saints*. An anonymous writer of the eighth century, quoted by Gerbert, apportions the lessons to be read as follows: From December to the Epiphany, Isaias, Jeremias, Daniel; after the Epiphany, Ezechiel and the Minor Prophets; in the spring, the Pentateuch, Josue and Judges; during Paschal-time the Catholic Epistles, the Acts and the Apocalypse; for the time after Pentecost, the Books of Kings, Paralipomenon, the Books of Wisdom, Esther, Judith, the Machabees and Tobias.

Church still look upon the Bible as a wonderful book, for never has prayer of man to God been expressed in language more eloquent or more sublime. Never did any people pray as did the chosen people of God. Sometimes their prayer took the form of petition or of praise; sometimes it was the communion of the soul with God, expressing its love, its fears, its dread of His judgements, its horror of sin and evil; or, again, its theme was the anguish of a sinner trembling before his God, yet never losing unlimited confidence in the mercy of his Judge. It could find words in which to show forth its hatred against the enemies of God, or its admiration of His works, or its consciousness of the creature's weakness in comparison with the divine omnipotence. He, therefore, who would pray according to the spirit of the Church should nourish his soul by reading Holy Scripture.

In order the better to appreciate the prayer of antiquity in all its forms it will be well to notice some specimen prayers taken from Holy Scripture. The following is that of David as in presence of the assembled people he offered to the Lord gold, silver, brass, iron, precious woods, and all that he had prepared for building the temple. One cannot but admire the magnificence and sublimity of his language.

> BLESSED art thou, O Lord the God of Israel, our father from eternity to eternity.
>
> Thine, O Lord, is magnificence and power and victory; and to thee is praise: for all that is in heaven and in earth is thine; thine is the kingdom, O Lord, and thou art above all princes.
>
> Thine are the riches and thine is glory, thou hast dominion over all, in thy hand is power and might; in thy hand greatness and the empire of all things.
>
> Now therefore, our God, we give thanks to thee, and we praise thy glorious name.
>
> All things are thine: and we have given thee what we have received of thy hand.
>
> Our days upon earth are as a shadow, and there is no stay (for us).
>
> I know, my God, that thou provest hearts and lovest simplicity, wherefore I also, in the simplicity of my heart, have joyfully offered all these things; and I have seen with great joy thy people, which are here present, offer thee their offerings.
>
> O Lord God of Abraham and of Isaac and of Israel our fathers, keep for ever this will of their hearts, and let this mind remain always for the worship of thee.[1]

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[1] 1 Par. xxix. Some of these verses are used in the Roman Liturgy in the office for the dedication of a church. *Cf.* another beautiful song of David, 1 Par. xiv. 8-36.

Here is David's oft-quoted elegy on the death of Saul and Jonathan; some of its verses have found a place in the Liturgy. Jonathan was the friend of David, and never have stronger or more tender words been spoken of friendship.

> THE illustrious of Israel are slain upon thy mountains; how are the valiant fallen!
>
> Tell it not in Geth, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice: lest the daughters of the uncircumcised triumph.
>
> Ye mountains of Gelboe, let neither dew nor rain come upon you, neither be there in you fields of first fruits: for there was cast away the shield of the valiant, the shield of Saul, as though he had not been anointed with (sacred) oil.
>
> Saul and Jonathan, lovely and comely in their life, even in death they were not divided; they were swifter than eagles, stronger than lions.
>
> Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.
>
> How are the valiant fallen in battle! Jonathan slain in thy high places!
>
> I grieve for thee, my brother Jonathan, exceeding beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee.
>
> How are the valiant fallen, and the weapons of war perished![1]

The Book of Tobias also contains several beautiful prayers of which the following are examples. The faithful will find them most appropriate for use at the present day, for are not they, alas, like the Israelites of old, surrounded by nations that know not the true God?

> THOU art just, O Lord, and all thy judgements are just, and all thy ways mercy and truth and judgement.
>
> And now, O Lord, think of me and take not revenge of my sins, neither remember my offences, nor those of my parents.
>
> For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable and a reproach to all nations, amongst which thou hast scattered us.
>
> And now, O Lord, great are thy judgements, because we have not done according to thy precepts, and have not walked sincerely before thee.

---

[1] 2 Kings i. 19.

> And now, O Lord, do with me according to thy will and command my spirit to be received in peace: for it is better for me to die than to live.

In another passage the venerable Tobias blesses the Lord in these words:

> THOU art great, O Lord, for ever, and thy kingdom is unto all ages:
>
> For thou scourgest, and thou savest; thou leadest down to hell and bringest up again; and there is none that can escape thy hand.
>
> Give glory to the Lord, ye children of Israel, and praise him in the sight of the gentiles.
>
> Because he hath therefore scattered you among the gentiles who know not him, that you may declare his wonderful works, and make them know that there is no other almighty God besides him.
>
> He hath chastised us for our iniquities, and he will save us for his own mercy.
>
> See then what he hath done with us, and with fear and trembling give ye glory to him, and extol the eternal king of worlds in your works.
>
> Be converted, therefore, ye sinners, and do justice before God, believing that he will show his mercy to you.
>
> Bless the Lord, all his elect, keep days of joy and give glory to him.

Then with a burst of magnificent eloquence he foretells the Church under the figure of Jerusalem.

> JERUSALEM, thou shalt shine with a glorious light; and all the ends of the earth shall worship thee.
>
> Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee and shall esteem thy land as holy.
>
> For they shall call upon the great name in thee.
>
> They shall be cursed that shall despise thee; and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up.
>
> But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.
>
> Blessed are all they that love thee and that rejoice in thy peace.
>
> Blessed be the Lord who hath exalted Jerusalem, and may he reign over it for ever and ever. Amen.[1]

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[1] Tob. iii. and xiii. Several of these verses are to be found in the Liturgy.

Before braving the terrible anger of King Assuerus, Esther laid aside her royal robes; putting on mourning garments and covering her head with ashes she implored the help of God in the following words:

> MY danger is in my hands.
>
> I have heard of my fathers that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.
>
> We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:
>
> For we have worshipped their gods. Thou art just, O Lord.
>
> And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols, they design to change thy promises, and destroy thy inheritance and shut the mouths of them that praise thee.
>
> Remember, O Lord, and show thyself to us in the time of our tribulation, and give me boldness, O Lord, King of gods and of all power.
>
> O God, who art mighty above all, hear the voice of them that have no other hope, and deliver us from the hand of the wicked and deliver me from my fear.[1]

The Old Testament contains many other prayers, but the foregoing examples must suffice.[2]

The Christians inherited this gift of prayer from the Jews; they religiously preserved the psalms, canticles and prayers that had been in use among the people of God. But they had also prayers peculiar to themselves, and into these they knew how to infuse the same spirit of confidence, adoration and filial tenderness; their prayers moreover are less limited in their scope, and we recognize in them not the utterance of one people only, invoking the God of Abraham, Isaac and Jacob, but the prayer of all nations—for all are called into the Church—Greeks and Romans, Jews and barbarians; it is Catholic prayer, the prayer addressed to the Lord God Almighty and the Eternal Father.[3] This prayer is imbued with a sense of greater tenderness and intimacy: the title "Lord God of our fathers" gives place to "Our Father, who art in heaven"; the cry of vengeance against the enemies of God is more rarely heard. But there is one seal in particular with which every Christian prayer is stamped, for it is offered to God the Father and Lord Almighty through Christ, through our Lord, who lives and reigns with the Father and the Holy Spirit for ever and ever.[1] We must begin by quoting the canticle of the Blessed Virgin, who was the first in the New Testament to give us a pattern for our prayer. It is a magnificent song of thanksgiving to God for the gifts she received from His mercy and infinite goodness; it is also a prayer for all Christians who through the Incarnation share in some degree the privileges of the Mother of God. This is one reason for the devotion of the faithful to this canticle.

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[1] Esth. xiv. It is well known that Racine was inspired by this passage in his beautiful verses: "O mon souverain roi, me voici donc tremblante et seule devant toi," etc.

[2] In the following chapter a few more are given.

[3] The formula *God of Abraham, Isaac and Jacob* was, however, preserved in several Christian prayers, to the antiquity of which it bears witness. It is still to be found in not a few ancient liturgical prayers.

> MY soul doth magnify the Lord:
> And my spirit hath rejoiced in God my Saviour.
> Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.
> Because he that is mighty hath done great things to me: and holy is his name.
> And his mercy is from generation unto generations, to them that fear him.
> He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.
> He hath put down the mighty from their seats, and hath exalted the humble.
> He hath filled the hungry with good things, and the rich he hath sent empty away.
> He hath received Israel his servant, being mindful of his mercy.
> As he spoke to our fathers, to Abraham and to his seed for ever.[2]

On the day after the birth of St. John the Baptist, the priest Zachary foretold the glorious destiny of his son who was to be the last of the prophets of Israel, and would open the gates of the new covenant. In his canticle Zachary echoed the voice of every true Israelite who sighed for the redemption of Israel: he was the first to announce that the Messias, whom so many generations had expected, had at last come. Read in this light his canticle assumes a deeper meaning and has resounded throughout the centuries.

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[1] See Chapter XIX., *Christ in the Liturgy*.

[2] This canticle may be compared with that of Anna, the prophetess, given in the following chapter. On the use of this and the following canticles see my article *Cantiques* in the *Dictionnaire d'archéologie et de liturgie*, vol. ii.

BLESSED be the Lord God of Israel: because he hath visited and wrought the redemption of his people.

And hath raised up a horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers; and to remember his holy testament.

The oath which he swore to Abraham our father, that he would grant to us;

That being delivered from the hand of our enemies, we may serve him without fear,

In holiness and justice before him all our days.

And thou, child (John the Baptist), shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation to his people, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death:

To direct our feet into the way of peace.[1]

When Mary came with Joseph, according to the law of Moses, after the birth of her Divine Child, to bring Him to the Temple for the Purification, an old man named Simeon, who, like Zachary, looked for the redemption of Israel and the promised Messias, received into his arms that little Child, the Redeemer of the world; and filled with the Holy Spirit, he exclaimed:

NOW thou dost dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation,

Which thou hast prepared before the face of all peoples:

A light to the revelation of the gentiles, and the glory of thy people Israel.

This canticle, like the two preceding, occupies a prominent place in the daily Liturgy; it is now recited at Compline, and probably formed part of the evening office (Lucernarium) of early times. On the feast of the Purification, February 2, it is sung with much solemnity; the words of the prophet are, in a way, actually realized, for during the distribution of the candles to be carried in the procession the following words are sung: "A light to the revelation of the gentiles, and the glory of thy people Israel." This light, therefore, is looked upon as a symbol of Christ, who came to bring truth into the world.[1]

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[1] Luke i. 68 *et seq.*

When first threatened by the Jews, the Apostles met together and prayed in these words:

> LORD, thou art he that didst make heaven and earth, the sea, and all things that are in them.
>
> Who by the Holy Ghost, by the mouth of our father David, thy servant, hast said, Why have the gentiles raged, and the people meditated vain things?
>
> The kings of the earth stood up, and the princes assembled together against the Lord and against his Christ.
>
> For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod and Pontius Pilate, with the gentiles and the people of Israel. . . .
>
> And now, Lord, behold their threatenings, and grant unto thy servants that with all confidence they may speak thy word,
>
> By stretching forth thy hand to cures and signs and wonders, to be done by the name of thy holy Son, Jesus.[2]

Without extracting other prayers, which are to be found in the writings of St. Paul, St. John, and St. Peter, enough has been quoted to show that the Spirit of God, who is the Spirit of prayer, continues to inspire the faithful who live under the Gospel as He inspired the prophets under the Old Law.[3]

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[1] See Chapter XVIII., *The Christian Year*, and Chapter XXIV., *The Blessing of Fire and Lights*, etc., of the present work.

[2] Acts iv.

[3] In Chapter XIX., *Christ in the Liturgy*, we give some doxologies.

CHAPTER II

THE USE OF PSALMS AND CANTICLES IN THE LITURGY

OF all the books of the Bible, the Book of Psalms is the one especially consecrated to prayer. As with the Jews, so also among Christians, the principal element of divine worship has always been the recitation or singing of psalms. Even after all the developments and changes that the Liturgy has undergone, the psalms still form its framework. The responsories, antiphons and versicles of the Divine Office and of the Mass were originally, as we have already said, composed entirely of psalms. The Psalter, then, is pre-eminently the prayer-book of the Liturgy; in this work, therefore, the aim of which is to enable readers to understand that prayer, it will be essential to set out some fundamental ideas on the subject.

The word " psalm " comes from a Greek word signifying a *chant,* a hymn with the accompaniment of a stringed instrument (ψάλλειν, ψαλμός). The psalms are 150 in number, and of these more than half were composed by David; for a long time it was commonly held that he was the author of all the psalms, but a closer study of the text has made it clear that the Psalter is a collection of hymns belonging to periods far apart and written by many different authors. The date of their composition ranges from the time of David until after the Babylonian captivity, or even, as some assert, down to the time of the Macchabees. I do not discuss the ancient division of the psalms into five books, as from the liturgical point of view this is of little importance.[1] The division adopted in the Liturgy is of greater interest to us. The series of psalms, from Psalm i. to Psalm cvi., is used in the night office, with the exception of some which, for special reasons, have been omitted in the night hours and find a place in those of the day. The series from Psalm cix. to Psalm cxliv. is set aside for reciting at Vespers only. The psalms not included in these two groups are arranged as follows : at Lauds Psalms v., xxviii., xxxv., xlii., xlvi., l., lxii., lxiii., lxiv., lxvi., lxxxiv., lxxxix., xci., xcii., xcv., xcvi., xcvii., xcviii., xcix., c., cxvi., cxvii., cxxxiv., cxlii., cxlv., cxlvi., cxlvii., cxlix., cl.; but when Psalm l. is said at Lauds some of the psalms here given are transferred to the Office of Prime, which also includes Psalms xviii., xxi., xxii., xxiv., xxv., li., lii., liii., lxxi., xciii., cvii., cxvii., and part of Psalm cxviii. The remainder of the psalms are appointed to be said at Terce, Sext, None, and Compline.

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[1] It represents the ancient classification in use among the Jews, and marks the various collections of psalms which now form the one Book of Psalms.

The psalms of Matins and even those of Vespers have evidently been taken as they came, without reference to their meaning or fitness. On the contrary, those in use at Lauds, the Compline psalms, and, to a certain extent, those said at Prime (especially Psalms liii. and cxvii.) have undoubtedly been chosen on account of their meaning. The psalms of Lauds and Prime are more applicable to morning prayer, because of the allusions they contain to the night which has just passed, or to the dawn that is about to break, or to the resurrection of Christ, who came forth from the tomb at the hour of sunrise.[1]

The arrangement of psalms given above is that used for the ferial office: it is almost entirely set aside when a feast such as Easter, Christmas, the Ascension or some Saint's day occurs. Then the psalms are not taken in order, and only the general lines remain the same—that is to say, the series of psalms for Matins and Vespers; from among these are chosen the psalms of which the meaning seems most appropriate to the feast. If they are read attentively it will generally be possible to discover why they have been selected for one feast rather than for another. This is important from a liturgical point of view, because the use which the Church makes of a particular psalm attaches to it a definite meaning. We know quite well, for instance, that Psalms xviii., xxxiii., xliv., xlvi., lx., lxiii., lxxiv., xcvi., xcviii., have been chosen for the feasts of the Apostles, because they contain more or less distinct allusions to the mission of the Apostles, to the rapid spread of the Gospel, to the sufferings of their martyrdom. Again, Psalm lxxxvi. is assigned to Our Lady's feasts, because the Church looks upon her as the new Sion, and addresses to her the praises ascribed by the prophet to Jerusalem of old.

But the most striking example is perhaps that of Psalm xc. When after His forty days' fast our Lord was tempted in the desert, He replied to Satan in the words of this psalm: "God has given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone."[2] It was natural that this Gospel, containing the account of the fasting of our Lord, should be appointed for the first Sunday of Lent. Hence Psalm xc. has become in a special way the psalm of Lent; during this sacred season the Church takes from it several versicles and, on the first Sunday, the text of all her chants, thus securing to the Liturgy of this day a certain unity of character.

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[1] In other liturgies the divisions are not the same; but in a work of this kind it suffices to give those of the Roman Liturgy.

[2] Matt. iv.

> *Introit.*—He shall call upon me and I will hear him; I will deliver him from his enemies and glorify him; I will fill him with length of days. He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven.
>
> *Gradual.*—God hath given his angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

The *Tract,* on this one occasion in the Liturgy as we now have it, reproduces the whole of Psalm xc., with the variants of the ancient Latin version, which differs from the Vulgate.

The *Offertory* and *Communion* alike repeat this verse:

> The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust; his truth shall compass thee with a shield.

I shall return to this subject later on.

The psalms, as is well known, belong to the lyric poetry of the Hebrews, who, in this branch of literature, have never, in the opinion of excellent judges, been surpassed by any people, not even by the Greeks.[1] No other lyric poet soars with so bold and strong a flight as David or the prophets. Nowhere do we find strains more full of vigour, more heartfelt, or more profound. As to the structure of Hebrew poetry, a system which appears to give the clue to the enigma has only recently been elaborated, after long study of its rhythm.[2] It is not possible here to enter into a philological study of the psalms, but we must rest content with such an appreciation of them as can be gained from translations or liturgical transposition. The only rhythm we can discover in this poetry is parallelism, which has been admirably described as the rhythm of thought and feeling. Sometimes it is a certain symmetry between two clauses, the second of which, differing only in its expression, echoes the thought of the first; this is called synonymous parallelism. Sometimes it is a contrast, when the thought expressed in the first line of a couplet is emphasized by the affirmation of its opposite in the second line (antithetic parallelism). We give some examples:

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[1] William Jones, Lowth, Heide, De Maistre, Plantier, Nodier, Lamartine, Renan, not to speak of the ancients, St. Jerome, St. Augustine, and others.

[2] In the works of Le Hir, Bickell, and more recently by Zenner and Muller.

For thee my soul hath thirsted.
For thee my flesh, O how many ways! (Ps. lxii.).

Thus will I bless thee all my life long,
And in thy name I will lift up my hands (Ps. lxii.).

How good is God to Israel,
To them that are of a right heart (Ps. lxxii.).

O God, be not thou silent in my praise,
For the mouth of the wicked and the mouth of the deceitful man is open against me (Ps. cviii.).

This use of parallelism in the Bible, in other books besides the poetical books properly so called, produces striking effects; the constant swaying of the thought between the repetitions seems, as it were, gently to lull the soul; sometimes the shock of unexpected antitheses will rudely awaken her, and forth flies the poetic spark. Religious thought, too, often draws great strength and marvellous beauty from its use. But it is above all to liturgical prayer that parallelism is admirably adapted. Recitation after the manner of antiphons or responsories would seem to have been derived from the parallelism of the Hebrews, and adds emphasis to the repetitions or antitheses. In antiphonal psalmody the recitation or chant is divided between two choirs; each choir says one verse, and sometimes the whole choir repeats one of the verses or a portion of it, which may be called parallelism *within* parallelism. In responsorial psalmody a cantor says one or two verses and the choir repeats part of a verse as a refrain: in either method the effect produced is similar.[1] As an example we give Psalm xciv., which has preserved the ancient manner of psalmody; it is used as an introductory psalm at Matins, and its responsory consists of a verse of the same psalm.

LET us adore the Lord who made us.

Come, let us praise the Lord with joy: let us joyfully sing to God our Saviour; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

Let us adore the Lord who made us.

For the Lord is a great God and a great king above all Gods: for the Lord will not repel his people, for in his hand are all the ends of earth: and the heights of the mountains are his.

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[1] See Chapter IV. on the different forms of prayer and psalmody. According to the best of my belief, such is the origin of the antiphon and responsory. Certain psalms contain the antiphon and responsory within themselves—*e.g.*, Psalms xxiii., xciv., cxxv. and others.

Who made us.

For the sea is his and he made it, and his hands formed the dry land; come let us adore and fall down before God; let us weep before the Lord that made us; for he is the Lord our God, we are his people and the sheep of his pasture.

Let us adore the Lord who made us.

To-day if you will hear his voice harden not your hearts, as in the provocation according to the day of temptation in the wilderness, where your fathers tempted, proved me, and saw my works.

Who made us.

Forty years long was I offended with this generation, and I said: These always err in heart: for they have not known my ways, so I swore in my heart that they should not enter into my rest.

Let us adore the Lord who made us.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Who made us.

Let us adore the Lord who made us.

But what makes the psalms pre-eminently the book of prayer is not so much the poetical language in which they are couched as the teaching they contain. "The Book of Psalms," says St. Basil, "contains a complete theology."[1] And what a theology! The Divine Creator of heaven and earth, who is omnipotent, who speaks the word and the things are made, who commands and they are created, He is indeed the true God, our God, our Lord and Master. He is the God who hears all, and sees all, who is everywhere, who will exist for ever. He it is who with His own hands fashioned the body of man and, breathing upon it, infused into it a soul. Thus having made it, He knows it; He can search into its innermost depths; He knows its most secret thoughts. Our conscience, with all its struggles, its cowardice, its reservations, is an open book to Him; He turns over its leaves as He wills, and sees clearly the most hidden springs of our actions. Truly He is not the God of the dead, but of the living; He is Himself the living, personal God, whose judgements are to be dreaded, whose vengeance is terrible, who crushes His enemies and reduces them to powder.

But He is also the good God, faithful and merciful, the God who allows Himself to be appeased by the prayers and tears of the sinner; He is the God who strengthens and consoles, who heals and saves. From out the cloud prophetic rays stream forth, foretelling the advent of the Messias, the promised Saviour, who is seated at the right hand of God, to whom God has given all the nations of the earth. The Messianic psalms predict the future reign of Christ, the universality of His Church (the true Jerusalem), which draws all peoples to itself.

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[1] *Hom. in Psalm. I.*

This same God it was who created man, who brought him out of his mother's womb, who watches his every step, who is always near him as a Companion and a Friend, sometimes also as a Mentor who, if unheeded, threatens him with terrible vengeance. What is man in presence of such a God? Only a fading flower, a withering blade of grass.

Such is the subject-matter of all the psalms—the only subject worthy of true philosophy—God, and man in his relations with God. In the psalms we listen to the yearning of the soul for Him, to its cries of praise and thanksgiving, or of terror and repentance; sometimes we hear the despairing appeal of man overwhelmed by afflictions, his bitter complaints when crushed by powerful enemies, like a bird taken in the snare of the fowler. God alone can deliver him out of his captivity; in God he takes refuge, for he who confides in God has nothing to fear: God is his strength and his hope; of one thing alone is he afraid, and that is, lest God should turn away His face from him.

What can he render to God for all His benefits? How can he praise His magnificence, His greatness, His goodness? Man feels his utter powerlessness, and calls to his aid the angels of heaven, the sun and moon, the heaven of heavens, and all the waters that are above the heavens; he calls upon hail, snow, rain, ice and tempests, the birds of the air, and the wild beasts of the mountains; let all men, kings of the earth and all peoples, young men and maidens, old men and children—let all bless the name of the Lord.

It will often be needful in this book to return to the psalms, and to their use in the Liturgy. Let me say once for all to any one desirous of entering thoroughly into the spirit of the Liturgy, and of praying with the Church: "Take up the book of psalms with all confidence and read it daily." These divine canticles, breathing forth such varying accents of prayer and praise, of humble supplication, true contrition, fervent petition, and of every emotion of the human soul in its worship of God, have been repeated by each generation of Christians, and in them the Saints have found the truest expression of their aspirations. "Study, then, this book. Are you sad? It weeps with you. Are you full of joy? You will find in it songs of rejoicing. Are you sinking under the burden of your sins? It will lend you words to express your sorrow and repentance. If your soul is in doubt, if you have felt the emptiness of all human things, it will hold up to your gaze the hope of heaven. If you have lost father, mother, children, the friend of your youth or the companion of your manhood, you will find in its pages accents befitting your grief. If your soul, in the presence of God, feels like barren ground, from which no prayer can spring, open this book; it will teach you how to pray."

There are in the Holy Scriptures, in addition to the psalms and bearing some resemblance to them in their inspiration and poetic form, a certain number of songs called, in the Liturgy, canticles. These have had since the fourth century a special place in the Liturgy, side by side with the psalms.[1] They are used chiefly at Lauds, the office of the dawn, sometimes also as lessons in the Mass. But some liturgies—*i.e.* the Mozarabic and Benedictine—possess a much larger number. According to a text which has not yet been closely examined from a liturgical point of view, there existed in the fifth or sixth century a collection of canticles attributed to Esdras. Esdras, a scribe of the Law, has gathered together certain canticles out of the various books of the Bible into one book, and has added them to the Book of Psalms, which they resemble so much that they are sung or psalmodized in the same manner as the psalms themselves.[2] The thirteen canticles in use in the Greek Liturgy, some of which form part of the Roman Liturgy also, are the following:

> The canticle of Moses after the passage of the Red Sea (Exod. xv.), the canticle of Moses when about to die (Deut. xxxii.), the prayer of Anna, the mother of Samuel (1 Kings. ii.).
>
> The prayer of Jonas (ii.).
>
> The canticle of Habacuc (iii.).
>
> Ezechias (Isa. xxxviii.).
>
> The prayer of Manasses (Apocryphal), which is usually inserted at the end of the canonical books.[3]
>
> The canticle of the three children in the furnace (Dan. iii. 26).
>
> The Benedicite (Dan. iii. 57).

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[1] They are at the end of the Psalter in the *Codex Alexandrinus* (a MS. of the fifth century) in the British Museum. See also the article *Cantiques* in the *Dictionnaire d'archéologie et de liturgie*, vol. ii.

[2] This curious MS. is the work of Verecundus, an author of the sixth century, whose writings were brought to light by Dom Pitra in his *Spicilegium Solesmense*, vol. iv. Verecundus wrote a commentary on the two canticles of Moses, on those of Jeremias (Lam. v. 1), Daniel (iii. 26), Isaias (xxxviii. 10), Habacuc (iii.), Manasses (apocryphal), Jonas (ii.), and Deborah. These canticles were probably used by the Church in Africa, to which country Verecundus belonged. His collection differs but slightly from the Greek collection of which we shall speak later.

[3] We give it in Chapter XXVIII.

Then follow the three canticles of the New Testament, of which we spoke in the preceding chapter, and which have a place apart in the Liturgy.

> The *Magnificat*.
> The canticle of Zachary—the *Benedictus*.
> The canticle of Simeon—the *Nunc Dimittis*.[1]

Excepting only the psalms, it would be difficult to find a more eloquent form of prayer, as will be evident from the following extracts from Old Testament canticles. Shortly before his death, Moses, as we read in the Book of Deuteronomy, addressed to the assembled people of Israel the canticle which in the Roman Liturgy is said at Lauds on Saturday; we have selected from it some passages:

> HEAR, O ye heavens, the things I speak; let the earth give ear to the words of my mouth.
>
> Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.
>
> Because I will invoke the name of the Lord: give ye magnificence to our God.
>
> The works of God are perfect, and all his ways are judgements: God is faithful and without any iniquity; he is just and right.
>
> Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders, and they will tell thee.
>
> When the Most High divided the nations: when he separated the sons of Adam, he appointed the bounds of people according to the number of the children of Israel.
>
> But the Lord's portion is his people: Jacob the lot of his inheritance . . . and he kept him as the apple of his eye.
>
> As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him and carried him on his shoulders.

But the people upon whom God had heaped so many benefits revolted; they grew fat, and became rich, and added to their possessions; they forsook the God who had made them and turned aside from God their Saviour.

> Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.
>
> The Lord said: I will hide my face from them, and will consider what their last end shall be; for it is a perverse generation, and unfaithful children.

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[1] *Cf.* a list of the canticles in use at Constantinople, at Milan and in Gaul (*Revue Bénédictine*, 1897, p. 389).

> I will heap evils upon them, and will spend my arrows among them.
>
> Revenge is mine, and I will repay them in due time. . . . The day of destruction is at hand, and the time makes haste to come.
>
> See ye that I alone am, and there is no other God besides me: I will kill, and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.
>
> I will lift up my hand to heaven, and I will say: I live for ever.
>
> If I shall whet my sword as the lightning, and my hand take hold on judgement, I will render vengeance to my enemies, and will repay them that hate me.[1]

The canticle of Anna, the mother of Samuel, is a beautiful prayer of gratitude in which she thanks God for having given her a son after long years of barrenness. There is no need to point out the analogy between this canticle and that of Our Lady; they are in many places almost word for word the same. But a comparison of the two illustrates what was said in the preceding chapter as to the difference between the prayers of the Old Testament and those of the New. The canticle of the blessed Virgin is of a wider import, and contains scarcely more than a reference to the people of Israel: it is a *Catholic* hymn; in it we hear accents of praise, joy, and love, while in the canticle of the prophetess there is a perceptible note of triumph over her enemies; it is like a challenge to her rival. The canticle of Anna is recited at Lauds on Wednesdays.

> MY heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies; because I have joyed in thy salvation.
>
> There is none holy as the Lord is, for there is no other beside thee, and there is none strong like our God.
>
> Do not multiply to speak lofty things, boasting. (Here the prophetess is addressing the woman who had insulted her on account of her sterility.) Let old matters depart from your mouth; for the Lord is a God of all knowledge, and to him are thoughts prepared
>
> The bow of the mighty is overcome, and the weak are girt with strength.
>
> They that were full before have hired out themselves for bread: and the hungry are filled, so that the barren hath borne many: and she that had many children is weakened.

---

[1] Deut. xxxii.

> The Lord killeth and maketh alive; he bringeth down to hell and bringeth back again.
>
> The Lord maketh poor and maketh rich; he humbleth and he exalteth.
>
> He raiseth up the needy from the dust, and lifteth the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them hath he set the world.
>
> He will keep the feet of his saints, and the wicked shall be silent in darkness, because no man shall prevail by his own strength.
>
> The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: the Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.[1]

There are also some beautiful prayers in the Book of Daniel; the Roman Liturgy has borrowed thence the canticle of the children in the fiery furnace; it is divided into two parts, the first of which is sung at the Mass of Ember Saturdays.

> BLESSED art thou, O Lord, the God of our fathers;
>
> And worthy to be praised and glorified, and exalted above all for ever.
>
> And blessed is the holy name of thy glory: and worthy to be praised and exalted above all in all ages.
>
> Blessed art thou in the holy temple of thy glory: and exceedingly to be praised and exceedingly glorious for ever.
>
> Blessed art thou on the throne of thy kingdom, . . .
>
> Blessed art thou, that beholdest the depths and sittest upon the cherubim. . . .
>
> Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

And after each verse the refrain is repeated:

> Thou art worthy to be praised, and exalted above all for ever.

The three children call upon all creatures to help them to praise the Lord. Never, perhaps, have the sentiments of prayer, of religious enthusiasm, of zeal for God's glory, found more magnificent expression. Man has in truth become the cantor of creation, the priest who, in communion with the whole of Nature, summons all creatures to bless God; constituting himself their interpreter, he offers to God on their behalf the sacrifice of universal praise.

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[1] 1 Kings ii. It is unnecessary to remark that these verses are Messianic.

> ALL ye works of the Lord, bless the Lord: praise and exalt him above all for ever.
> All ye angels of the Lord, bless the Lord;
> O ye sun and moon, bless the Lord;
> O ye stars of heaven, bless the Lord;
> O every shower and dew, bless the Lord;
> O ye fire and heat, bless the Lord;
> O ye dews and hoar frosts, bless the Lord;
> Praise and exalt him above all for ever.
> O ye frost and cold, bless the Lord;
> Praise and exalt him above all for ever.
> O ye ice and snow, bless the Lord;
> Praise and exalt him above all for ever.
> O ye nights and days, bless the Lord;
> Praise and exalt him above all for ever.
> O ye light and darkness, bless the Lord;
> Praise and exalt him above all for ever.
> O ye lightnings and clouds, bless the Lord;
> Praise and exalt him above all for ever.
> O ye mountains and hills, bless the Lord;
> Praise and exalt him above all for ever.
> O all ye things that spring up in the earth, bless the Lord;
> Praise and exalt him above all for ever.
> O ye fountains, bless the Lord;
> Praise and exalt him above all for ever.
> O ye seas and rivers, bless the Lord;
> O ye whales and all that move in the water, bless the Lord;
> O ye fowls of the air, bless the Lord;
> Praise and exalt him above all for ever.
> O all ye beasts and cattle, bless the Lord;
> Praise and exalt him above all for ever.
> O ye sons of men, bless the Lord,
> O ye servants of the Lord, bless the Lord;
> O ye spirits and souls of the just, bless the Lord;
> O ye holy and humble of heart, bless the Lord;
> Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.[1]

This part of the canticle is said at Lauds on Sundays and feast-days; the following words have been added as a doxology:

> Let us bless the Father and the Son, with the Holy Spirit; let us praise and exalt him above all for ever.

---

[1] Dan. iii.

The thought which filled the prophet's soul, inspired by the sight of all the wonders of divine goodness in creation, is the same as that which drew from St. Francis of Assisi his famous *Canticle of the Sun*, a poem which has been described by some, who are far from sharing our faith, as the most perfect expression of modern religious feeling.[1] We give it here as a kind of echo of Biblical prayer, the better to show how much the Church has inherited of the inspiration of old.

Be thou praised, my Lord, with all thy creatures,
Chiefest of all, Sir Brother Sun;
Through whom both day and light thou givest;
Beautiful and radiant is he in kingly splendour,
And is type, my Lord, of thee.

Praise be to thee, my Lord, for Sister Moon and the stars.
In heaven thou hast formed them, brilliant, lovely and clear.
Be praised, my Lord, for Brother Wind,
For breeze and cloud, for fair weather or foul,
By which thou givest nourishment to all thy creatures.
For Sister Water mayst thou be praised,
So lowly, so pure, and withal so precious.
Praise be to thee, my Lord, for Brother Fire,
By whom thou lightest up the night;
Gracious is he and merry, bold and strong. . . .
O creatures all! praise and bless my Lord, and grateful be,
And serve him with deep humility.
Praised be my Lord, for those who pardon out of love for thee,
And sickness and tribulation bear;
Blessed are they who suffer tranquilly;
By thee, Most High, shall they crowned be.

When about to die, the Saint exclaimed, "Welcome, Sister Death," and he improvised a final couplet to his canticle:

Praise be to thee, my Lord, for Sister Death, from whom no man living can escape;
Woe to them who die in mortal sin!
Blessed are they, ere death who did thy pleasure;
The second death to them shall not harmful be.

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[1] *E.g.*, Renan. *Cf.* M. Paul Sabatier, the most recent Protestant biographer of St. Francis (ed. 1899, pp. 190, 351, 378, and 381). *Cf.* also Ozanam, *The Franciscan Poets*.

CHAPTER III

FIRST PRINCIPLES OF PRAYER AND THE CHRISTIAN LIFE

TO pray well is to live well, or at the least to have a strong and earnest desire to live in accordance with our prayer—a desire to renounce sin, to do no wrong to our neighbour, to adhere strictly to the truth, to be charitable, merciful and sincere. How can God look favourably upon one singing His praises with an impure or perverse heart? It is true that He heard the prayer of the publican, as He will ever hear the prayer of every sinner who acknowledges his fault; but the publican humbled himself and begged for pardon with the firm purpose of sinning no more: "Lord, have mercy upon me, a sinner." But how can the prayer of one who daily transgresses God's law be acceptable to Him? He Himself, in the magnificent language of the prophet, answers this question:

> The God of gods, the Lord hath spoken,
> And he hath called the earth from the rising of the sun to the going down thereof.

And in the presence of all the people, when those who offered the sacrifices were gathered together, this is what He said to them:

> Hear, O people, and I will speak;
> O Israel, and I will testify to thee:
> I am God, thy God. . . .

God has no need of sacrifices. Of what use to Him are the bulls and heifers that are killed?

> I will not take calves out of thy house,
> Nor he-goats out of thy flocks;
> For all the beasts of the woods are mine;
> The cattle on the hills and the oxen.
> I know all the fowls of the air. . . .
> If I should be hungry I would not tell thee:
> For the world is mine, and the fulness thereof.
> Shall I eat the flesh of bullocks,
> Or drink the blood of goats?
> Offer to God thy praise,
> And pay thy vows to the Most High.
> And call upon me in the day of trouble:
> I will deliver thee and thou shalt glorify me.

But the praise must be sincere and must spring from a pure heart; otherwise God will say to the sinner:

Why dost thou declare my justices,
And take my covenant in thy mouth?
Seeing thou hast hated discipline,
And hast cast my words behind thee.
If thou didst see a thief, thou didst run with him,
And with adulterers thou hast been a partaker.
Thy mouth hath abounded with evil,
And thy tongue framed deceits.
Sitting, thou didst speak against thy brother,
And didst lay a scandal against thy mother's son.
These things hast thou done, and I was silent.
Thou thoughtest that I should be like to thee.[1]

Such is the law of Christian prayer. The famous axiom of St. Celestine, *Legem credendi lex statuat supplicandi,*[2] has often been quoted in reference to the Liturgy; it might be said: *Legem bene agendi lex statuat supplicandi* ("Let the law of prayer be the rule of life"). The Fathers of the Church in their homilies frequently remind us of this rule, especially when speaking of fasting and other exterior practices. Fasting is pleasing to God only if, whilst abstaining from food, we abstain also from sin, and they who extol the law of God with their lips must show their appreciation of it in their actions. During His life on earth there was nothing that our Lord so severely condemned as the Pharisaic spirit. Those who fulfil the exterior practices of religion, while neglecting its precepts in their interior life, act according to this spirit—the counterfeit of true piety. It is necessary in a book which treats exclusively of Christian prayer to point out at the very beginning the fundamental law of that prayer, and for this same reason to give the precepts of God and the essential elements of the Christian life.

Such is in truth the spirit of the Liturgy; and we find that in the Masses of the earliest times not only were psalms sung, but the books of the law were read also, as though to place side by side the divine praises and the rule of right living. Listen, then, to the commandments given by God to man on Mount Sinai, noting that the precepts of the first table contain our duty to God:

1. Thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath-day.

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[1] Ps. xlix.
[2] Letter of St. Celestine to the Bishops in Gaul.

The precepts of the second table contain our duty to our neighbour:

> 4. Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.
>
> 5. Thou shalt not kill.
>
> 6. Thou shalt not commit adultery.
>
> 7. Thou shalt not steal.
>
> 8. Thou shalt not bear false witness against thy neighbour.
>
> 9, 10. Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.[1]

The Christian ought to read and re-read these precepts and meditate upon them, for he knows that Christ his Master did not come to abolish the law, but to confirm it. Did He not Himself say:

> If thou wilt enter into life keep the commandments. . . . Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness:
>
> Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself?[2]

And again, in a more concise form:

> Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.
>
> This is the first and the greatest commandment.
>
> And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.[3]

If the Christian would imitate his Divine Master, who *went about doing good,* he will not be satisfied with merely avoiding evil, he will desire to do good; in very early times endeavours were made to draw up a list of these *works of mercy.* St. Augustine thus enumerates them:

> To give bread to the hungry,
> To receive strangers into your house.
> To clothe the naked.
> To reconcile those who are at variance.
> To visit the sick.
> To bury the dead.[4]

---

[1] Exod. xx.; Deut. v.

[2] Matt. xix. 17.

[3] Matt. xxii. 37 *et seq.*

[4] St. Augustine (Migne, *P. L.*, xxxviii., 574 *et seq.*).

Others added the following:

To defend the widow.
To protect the orphan.
To console the mourner.[1]

We now reckon seven spiritual works of mercy:

1. To instruct the ignorant.
2. To admonish sinners.
3. To give counsel to those in doubt.
4. To comfort the afflicted.
5. To bear wrongs patiently.
6. To forgive injuries.
7. To pray for our neighbour, for the living and the dead, and for our persecutors.

And seven corporal works of mercy:

1. To feed the hungry.
2. To give drink to the thirsty.
3. To shelter the homeless.
4. To clothe the naked.
5. To visit the sick.
6. To visit those in prison.
7. To bury the dead.

All these good works are counselled in the Gospel and in the Holy Scriptures.

We now come to the beatitudes taught by our Lord in the Sermon on the Mount, which are like the Christian echo of the precepts of Sinai:

> Blessed are the poor in spirit; for theirs is the kingdom of heaven.
>
> Blessed are the meek; for they shall possess the land.
>
> Blessed are they that mourn; for they shall be comforted.
>
> Blessed are they that hunger and thirst after justice; for they shall have their fill.
>
> Blessed are the merciful: for they shall obtain mercy.
>
> Blessed are the clean of heart: for they shall see God.
>
> Blessed are the peacemakers: for they shall be called the children of God.
>
> Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

---

[1] St. Leo, *Sermo 2, de Jejun. et collect.;* it is a curious fact that this list is to be found in the Fourth Book of Esdras, ii. 20.

> Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake.
>
> Be glad and rejoice, for your reward is very great in heaven.[1]

There are certain virtues which every Christian must practise. In the first rank stand the *theological virtues*—that is, those which are directed more especially to God as their object: they are, faith, hope, and charity.

St. Paul tells us: "And now there remain faith, hope, and charity, these three; but the greater of these is charity." His magnificent eulogy of this virtue is a kind of hymn which deserves to find a place here, and to be frequently repeated as a prayer by the faithful.

> IF I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
>
> And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.
>
> And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.
>
> Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up,
>
> Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,
>
> Rejoiceth not in iniquity, but rejoiceth with the truth:
>
> Beareth all things, believeth all things, hopeth all things, endureth all things.
>
> Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.
>
> For we know in part, and we prophesy in part.
>
> But when that which is perfect is come, that which is in part shall be done away. . . .[2]

Next to the theological virtues are four of another order, called *cardinal* or principal virtues, because they are, so to speak, the principles of the other moral virtues. They are justice, fortitude, prudence, and temperance. The prophet tells us that "wisdom teacheth temperance and prudence and justice and fortitude, which are such things as men can have nothing more profitable in life."[3]

The seven gifts of the Holy Ghost bestowed on the soul in Baptism and Confirmation are thus enumerated by Isaias:

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[1] Matt. v. *Cf.* Luke vi. [2] 1 Cor. xiii. [3] Wisd. viii. 7.

"The Spirit of the Lord shall rest upon him; the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness; and he shall be filled with the spirit of the fear of the Lord."[1]

From St. Paul we learn what are the fruits produced in the soul by that same Divine Spirit: "The fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, charity."[2]

Some years ago, in the library of the Church of the Holy Sepulchre at Constantinople, a very ancient MS. was discovered—the "Doctrine of the Apostles"—one of the earliest works of ecclesiastical antiquity. It was written certainly not later than the beginning of the second century, and contains valuable information on ancient liturgy.[3] The first part is quite in keeping with the subject of this chapter: it points out the duties of a Christian in a form very familiar in olden days, and well adapted to impress the mind of man. In all probability it was a rule of life given to catechumens or to new converts. I quote characteristic portions of this document:

THE TWO WAYS—THE WAY OF LIFE AND THE WAY OF DEATH

THERE are two ways, that of life and that of death, but between the two there is a great difference.

This is the way of life: firstly, thou shalt love the Lord thy Creator; secondly, thou shalt love thy neighbour as thyself, and thou shalt not do to another what thou wouldst not that another should do to thee. The teaching which follows from these words is this: bless those who curse you, and pray for your enemies, and fast for those who persecute you. What reward would you deserve if you loved those who love you? Do not the heathen do as much as that? But you must love those who hate you, and you will have no enemies.

Abstain from the desires of the flesh and of the world. If you receive a blow on one cheek, turn the other to the smiter, and you will be perfect. If any one should ask you to go with him a mile, go two miles with him; if any one should take your cloak from you, give him your tunic also. If your goods should be taken from you, do not ask for their return. Give to all who ask of you, for the Father gives to all a share of His gifts. Happy he who gives according to the precept, for he is without reproach. Woe to him who receives. But whosoever receives from necessity shall not incur any ill. As to him who receives though he is not in want, he will be punished; he must say why and to what end he received anything: he will be thrown into prison and examined as to his whole conduct, and he shall not come out of prison till he has paid the last farthing. On this subject it is also said: Let thy money slip through thy fingers slowly, so that thou mayst know to whom thou givest.

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[1] Isa. xi.

[2] Gal. v.

[3] This document has been often edited and more often commented upon; we will mention only Funk, *Opera Patrum Apostolicorum*, vol. i., and Minasi, *La Dottrina del Signore pei dodici apostoli*, Roma, 1891.

* * * * *

This is the second precept of this doctrine; thou shalt not kill, thou shalt not commit adultery, thou shalt not corrupt children, thou shalt not be impure, thou shalt not steal, thou shalt not practise divination, nor witchcraft, thou shalt not bring about a miscarriage, and thou shalt not kill a new-born child.

Thou shalt not covet thy neighbour's goods, thou shalt avoid perjury, false witness, back-biting, and hatred.

Thou shalt not be double-minded nor double-tongued, for a double tongue is a snare of death. Thy words shall be neither false nor empty, but full of truth.

Thou shalt not be covetous, nor rapacious, nor hypocritical, nor corrupt, nor proud. Thou shalt have no evil designs against thy neighbour. Thou shalt not despise any one. Some men thou shalt blame, others thou shalt pray for, others thou shalt love more than thine own soul.

* * * * *

My child, fly from all evil, and from whatsoever is an approach to evil. Beware of anger, for anger leads to murder; beware of jealousy and quarrels and rage, for murders spring from these things.

My son, beware of envy, for it leads to fornication; beware of shameful words and unguarded glances, for adultery follows these things.

Be meek, for the meek shall possess the land. Be patient, be merciful and without malice, be peaceable, kind, and always observe with fear the instructions thou hast heard.

Avoid pride and presumption. Do not mix with the ambitious, but seek the company of the just and the humble.

* * * * *

My son, judge according to justice, and be not a respecter of persons when thou hast to condemn faults. Do not hesitate to tell the truth. Do not open thy hands to receive, nor shut them when thou oughtest to give; if thou possessest riches, give with thy hands a ransom for thy sins. . . .

Turn not away from the needy; have thy goods in common with thy brother, and say not that they are thine own; for if imperishable riches are common to all, how much more those that are perishable.

Lift not thy hand against thy son or thy daughter, but from their youth up teach them the fear of God.

Command not thy man-servant or thy maid-servant with harshness, for they hope in God, lest if thou dost so they no longer fear God, who is thy Master and theirs, and calls not men according to their rank, but those whom the Spirit has made ready.

And you, servants, obey your masters as the image of God, with reverence and fear.

Despise all dissimulation and everything that is displeasing to the Lord. Forsake not the commandments of God : keep what thou hast received, without adding to it or taking from it. Confess thy sins before the Church, and see thou go not to prayer with a stain upon thy soul. This is the way of life.

* * * * *

This, on the other hand, is the way of death. First, it is evil and full of accursed things; murder, adultery, passions, fornication, theft, idolatry, divinations, witchcraft, rapine, false witness, hypocrisy, cheating, cunning, pride, malice, presumption, greed, evil discourse, envy, bragging, haughtiness, boasting. On this road are found those who seek riches, who hate the truth, who love lying, who know not the reward of almsgiving, who cleave not to well-doing nor to right judgements—those whose vigils are passed not in doing good, but in doing evil. There also are found men without meekness, without patience, lovers of vain things, those who seek after gain, who have no pity on the poor, who share not the suffering of the afflicted, who acknowledge not their Creator, murderers of children, corrupters of the creatures of God, those who turn away from the poor, who crush the afflicted, who uphold the rich, who are unjust judges of the poor, and who are stained with every crime.

Children, fly from these men.

* * * * *

See that no man entice thee out of the way of this teaching, for his teaching will not conform to that of God.

If thou canst bear the Saviour's yoke thou wilt be perfect. If thou canst not bear it, do as much as thou canst.

Concerning food, act according to thy strength; abstain entirely from meats offered to idols, for that is the worship of dead gods.

CHAPTER IV

FORMS OF PRAYER USED IN ANTIQUITY

Psalmody, Responsories, Versicles, Antiphons, Tracts, Collects, Prefaces.

WHEN Christians met together in the very earliest days of the Church, their prayer, of course, took various forms. Sometimes the faithful prayed in common, reciting psalms or singing what St. Paul calls "spiritual canticles"; before or after the chants some passages from the Holy Books were read, upon which the faithful might meditate. At other times they prayed in silence, their prayer rising up before God, unfettered by any form of words. Sometimes, too, it happened that either he who presided at the meeting or another of the faithful would say or sing whatever the Holy Spirit gave him to say, while those present joined with him and responded to his prayer by acclamations—unless, indeed, some one in the assembly had to interpret the occasionally obscure language of a prophet.

Of these forms of prayer, several had already been in use among the people of God; they were naturally handed over to the Christians, who inherited the promises and privileges of that people, and who had themselves become the people of God, the holy nation, the royal priesthood, *gens sancta, regale sacerdotium.* But Christianity developed, amplified and embellished these forms, and placed its own seal upon them. It covered the somewhat paltry and worn ornaments with a rich mantle of purple and gold.

In the fourth century, when the Liturgy had reached its full development, when Christian assemblies were numerous, when the little company of the faithful had become a multitude, and Christians were allowed to practise their religion openly, the following were the principal forms of prayer in use among them. In order to grasp the true idea of liturgical prayer, which has to this day carefully preserved these forms, it is necessary to know their origin and structure.

Psalmody, which forms the groundwork of the Liturgy, consists in the recitation of psalms according to certain laws.

1. *The Responsory.*—Sometimes (and this was the form most used) one cantor or more standing in the middle of the choir or at the ambo (pulpit) recited or sang a psalm; the people, uniting themselves with the prayer, listened with reverence and at certain pauses repeated a verse or half a

verse as a refrain; this is the *responsory*, the *psalmus responsorius:* it is called *responding* to a psalm. In form it is akin to the *lesson*, since it leaves the principal part to the cantor; but the repetition taken up by the choir and the faithful shows that they keep themselves in touch with the cantor, and follow attentively what he says. This is a very ancient form of prayer, and was much used among the Jews, as is seen in the structure of certain psalms. Simple yet stately in its beauty, it reminds us of the form of ancient classical tragedy in which the part taken by the choir is much the same as that of the people in this form of psalmody.

As an example we give Psalm cxxxv., with its responsory. St. Athanasius, speaking of this psalm, tells us that he desired a deacon to recite it, and told the congregation to answer: *Quoniam in sæculum misericordia ejus* (for his mercy endureth for ever).[1]

PRAISE the Lord, for he is good:
For his mercy endureth for ever.
Praise ye the God of gods:
For his mercy endureth for ever.
Praise ye the Lord of lords:
For his mercy endureth for ever.
Who alone doth great wonders:
For his mercy endureth for ever.
Who made the heavens in understanding:
For his mercy endureth for ever.
Who established the earth above the water:
For his mercy endureth for ever.
Who made the great lights:
For his mercy endureth for ever.
The sun to rule the day:
For his mercy endureth for ever.
The moon and the stars to rule the night:
For his mercy endureth for ever.
Who giveth food to all flesh:
For his mercy endureth for ever.
Give glory to the Lord God of heaven:
For his mercy endureth for ever.
Give glory to the Lord of lords:
For his mercy endureth for ever.

This form of prayer, so much used in the fourth and fifth centuries, gradually became less frequent and was replaced in some measure by the *antiphonal* form, to be examined later on. The responsory, however, had held too important a place in the Liturgy to disappear entirely. The Invitatory Psalm,

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[1] *De fuga*, 24. This refrain, which forms part of the psalm, shows that the response was sung in the same manner by the Jews.

Venite exsultemus Domino, is an example of a psalm with its responsory preserved in its entirety. The *gradual* of the Mass is simply a responsorial psalm sung by a cantor or lector on the step (*gradus*) of the ambo, and hence called a *gradual.* For the sake of brevity the psalm was suppressed, and is now represented by only one verse with its responsory. In order to get a true idea of this piece and of its liturgical signification, we must restore the psalm in its original entirety. The *Alleluia* of the Mass has also the character of a responsory, for to certain psalms the responsory or refrain was simply "Alleluia." Each of these responsories was preceded by a lesson taken from Scripture, which it completed or continued; it was connected with the lesson, prophecy, or epistle. In the office, also, the responsories follow the lessons and the "little chapters," which are simply short lessons. Thus prayer gained dignity as it developed, and its development was also (if one may use the expression) logical.[1]

2. *Verses or Versicles.*—These prayers, or versicles as they were formerly called, are also connected with psalmody in its responsorial form, though they follow rules of their own. They consist of a versicle and a response, and were originally taken from a psalm. They may be described as an appeal darted swiftly forth to God, a cry from the heart uttered by the cantor or lector, in which the faithful join by making the response. The versicle is often truly eloquent in its laconic brevity. Owing to the parallelism of their verses, the greater part of the psalms lend themselves admirably to this form of prayer, as in the following examples:

℣. We are filled in the morning with thy mercy,
℟. We have rejoiced and are delighted.
℣. His truth shall compass thee with a shield,
℟. Thou shalt not be afraid of the terror by night.
℣. Take not away my soul, O God, with the wicked,
℟. Nor my life with bloody men.
℣. Keep us, O Lord, as the apple of thine eye,
℟. Protect us under the shadow of thy wings.

The ordinary place of the versicle is after the little chapters or the psalmody: it then serves as a responsory, though it is not so strictly subordinated to the psalmody or lessons as are the responsory and antiphon; it has an independent existence of its own. The versicle has always held its place in the Liturgy, and Dom Bäumer claims to have found traces of it as far back as the first century.[1] But he omits any reference to the *Peregrinatio*, which furnishes, in my opinion, the most decisive evidence of the antiquity, the position and the meaning of these versicles in the great offices, coming as they do after the psalmody and always connected with the prayer which follows them; it seems, therefore, to the present writer that they are simply an extension of the *Kyrie eleison* or *Litany*.[2]

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[1] On all this see Thomasi, Bona, Gerbert and the early liturgists; also Duchesne, *Christian Worship;* Batiffol, *History of the Roman Breviary* (Eng. translation). I have also made use of an important MS. dissertation by Dom Cagin, of which readers of the *Paléographie musicale* have seen some extracts. For the Alleluia see the following chapter.

The Roman Liturgy has faithfully kept to this tradition in the series of versicles recited on certain days at Matins, Lauds, Prime, Vespers and Compline, and in those said after the greater Litanies.

This brief and concise dialogue between the cantor and the choir attains a high degree of liturgical beauty. I will quote the series of versicles said at Prime.

℣. O Lord, I have cried to thee,
℟. And in the morning my prayer shall prevent thee.
℣. Let my mouth be filled with thy praise,
℟. That I may sing thy glory; thy greatness all the day long.
℣. Turn away thy face from my sins,
℟. And blot out all my iniquities.
℣. Create a clean heart in me, O God,
℟. And renew a right spirit within me.
℣. Cast me not away from thy face;
℟. And take not thy Holy Spirit from me.
℣. Restore unto me the joy of thy salvation,
℟. And strengthen me with a perfect spirit.
℣. Our help is in the name of the Lord,
℟. Who hath made heaven and earth.

3. *The Antiphon.*—Antiphonal psalmody, or, more shortly, the antiphon, deposed the responsory by degrees and took its place almost entirely. When a psalm is sung in this manner the faithful are divided into two choirs; the first choir takes one verse, the second continues with the next, or even repeats the first verse, or some other that has been chosen as a refrain. What constitutes the essential feature of antiphonal psalmody, therefore, is recitation by two alternate choirs, whilst the characteristic of the responsory consists in the alternation between cantor and choir.[3] In the antiphonal

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[1] *Ein Beitrag zur Erklaerung von Litaneien*, etc., in *Studien u. Mittheilungen*, Raigern, 1886, p. 285 *et seq.*

[2] See my treatise on the *Peregrinatio*, p. 43 and *passim*. These versicles are also called *preces feriales*. The dialogue before the Preface, which is itself a prayer, as we shall see later, should be also included in this class of versicles.

[3] This is the antiphonal form properly so called. However, my own opinion is that a distinction should be made between this and another sort of *antiphona* which is only a kind of response or refrain, like the

form the whole of the psalmody devolves on the choir and the people; their intervention is not momentary, as in the responsory: it is continuous; the prayer goes on steadily, choir answering choir; it progresses from verse to verse, maintaining its energy by making ever new beginnings, rebounding, as it were, by the alternation, awakening the attention of the faithful, who answer one another in this concise, uninterrupted dialogue, and thus encourage one another to pray. Under this form psalmody often attains great beauty. When once the antiphonal form had been introduced into the Church it spread rapidly, and the psalm with responsory was soon relegated to a secondary place. The greater part of the chants of the Mass—introits, offertories, communions—are really antiphons—that is, psalms sung by two choirs; and the psalmody of the day and night offices is also, for the most part, antiphonal.

This recitation by two choirs has been introduced into the strophes of hymns and proses; even the tract, originally a psalm recited without repetition or refrain, has now been subjected to antiphonal form. But that which in many cases happened to the responsory has also befallen the antiphon; for the sake of brevity he psalm has been suppressed and the antiphon alone remains, as, for example, in the offertories and communions, and few would now guess that instead of these single verses the whole psalm had once been recited. The only trace now remaining is in the Mass for the Dead, which has preserved the ancient form; there the offertory and communion still retain one verse. Therefore, in order to give the true liturgical character of the Mass, it would be necessary to restore the verses that have been suppressed.[1]

4. *The Tract.*—When the psalm was recited or sung without alternation, without refrain or intercalation of any kind, it was called singing *a tract,* and was said to be sung *in directum.* The psalm was sung straight through by the cantor or by the whole choir; it was attached, like the responsory, to a lesson or reading from the Holy Scripture. At a later time, as already noted, it was sung by two choirs. But it has preserved its own character, for it is closely connected with the lesson. Thus, after the lesson has been read describ-

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alleluia which serves both as response and antiphon, or else a response of only two or three words, as in the ferial psalmody. This latter form of antiphon was already in use among the Jews. On strophes and antistrophes intended to be sung alternately by two choirs, see the works of Muller and Zenner.

[1] The question of the origin of the antiphon is far from being thoroughly understood. It has often been said that this form of psalmody was introduced into the Church in the fourth century. Probably it is much older, even going back to the time of the Jews. In some cases, possibly, confusion has arisen in mistaking antiphon for responsory. The *alleluia,* as we have said, is used both as antiphon and as responsory.

ing the passage of the Red Sea by the Israelites, the tract that follows, *Cantemus Domino*, is the canticle of Moses, first sung on that occasion; the tract, *Benedictus es Domine* (for Saturdays of Ember week), which is the canticle of the Children in the Furnace, comes after the reading of that passage of Scripture to which it is the natural sequence. The tract has also preserved the ancient character of "recitative" in the very simple, expressive chant which accompanies the words without overpowering them, putting them in the first place and only slightly marking the cadences. It is one of the most beautiful melodies of Gregorian chant, and the one which has best retained the ancient method.[1] Tracts are now found only in the ancient Masses of Advent, Lent, Vigils, Ember weeks and in the Mass for the Dead. St. Benedict, however, mentions in his Rule two psalms which are to be sung *in directum* or "straight on," Psalms iii. and lxvi.—that is, the psalms at the beginning of Matins and Lauds respectively, and also the three psalms at Compline. Moreover, he lays it down that, if the monks are few in number, psalms may be said *in directum,* without interpolation of antiphons.

The tract which follows is that of the fourth lesson of the Mass of Holy Saturday; it is, as we have already said, one of the best examples of this form of psalmody:

> Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.
>
> He is my God, and I will glorify him: the God of my father, and I will exalt him.
>
> The Lord is a man of war, almighty is his name.[2]

The tract for Ash Wednesday may be called classic:

> Lord, deal not with us according to our sins: nor reward us according to our iniquities.
>
> Remember not our former iniquities; let thy mercies speedily prevent us, for we are become exceeding poor.

Here the people kneel to implore God's help:

> Help us, O God our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake.[3]

5. *Collects.*—Besides these various forms of psalmody there are prayers of an entirely different character belonging to quite another category.

At certain more solemn moments it is the priest who has to express the thoughts of all. He urges the people to recollection in the words *The Lord be with you* (*Dominus vobiscum*); and the people answer, *And with thy spirit,* as though commissioning him to speak for all.[1] The priest then prays aloud to God, beginning with the words *Let us pray.* This prayer is called "collect," or, in Latin, from its first word, *Oremus.* It occurs in almost every office, and often several times. At each office of both day and night priests, deacons or clerics were present, and towards the end of the office, after the recitation of psalms or the reading of the lessons from Scripture, one of these was deputed to resume in a short formulary the prayers arising from every heart, or to pray to God in the name of all. At first this prayer was improvised, the subject-matter being given; then by degrees such prayers as were distinguished by their genuine piety, their eloquence or their theological importance were committed to writing, and thus from very early times, probably not later than the fourth century, collections of prayers were formed, a good number of which have been preserved in the official liturgical books. In this respect the Roman Liturgy is exceedingly rich; the breviary, missal, ritual and pontifical contain a series of prayers, so sublime in their language, so penetrating in their unction, of such theological depth, that it is difficult to decide which of these qualities is most to be admired.

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[1] See, for example, the tracts for Lent in the Solesmes Gradual.

[2] Exod. xv. 1 *et seq.*

[3] These verses are taken from Psalms cii. and lxxviii.

The Collect is the most solemn form of prayer. It has survived all liturgical developments, while many other forms have almost entirely disappeared or have undergone great changes. Originally it was improvised, and it was eloquent and sublime when it sprang from religious inspiration, as we see by the most ancient prayers which have come down to us; but when the inspiration failed the prayer was drawn out and diffuse; examples of this kind still remain. When, about the fourth century, collections of prayers were first made, it was natural that the most beautiful should be chosen; at the same time they were reduced to one common type—that is, they were shortened and divided into certain equal and parallel parts with combinations of accented and unaccented syllables, forming a rhythm the laws of which have recently been rediscovered. The ritual and pontifical have kept their long prayers; some are still found even in the missal, notably in functions dating from very early times, such as the blessing of candles, the blessing of palms, of ashes, etc.

As examples may be noticed the prayers of the time after Pentecost, which have evidently been cast in the same mould, and are remarkable for the severity of their form, their sobriety of expression, and the extreme correctness of their liturgical arrangement. It must be added that in translation they lose much of their charm, since it is impossible to reproduce the rhythm or the cadence resulting from the succession of accented and unaccented syllables, which makes of these collects a kind of poetic strophe.

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[1] The words *Dominus vobiscum* are treated of in the next chapter.

> OF thy mercy, O Lord, we beseech thee, grant us the mind always to think and do what is right; that we, who cannot even exist save through thee, may be able to live according to thy will.[1]

> LET the ears of thy mercy, O Lord, be open to the prayers of thy suppliants; and that thou mayest grant them their desires, make them to ask for what shall please thee.[2]

In all prayers of this kind there are three distinct parts: the invocation to God under one title or another, the petition which states the object of the prayer, lastly the conclusion. Sometimes this order is reversed.

We desire that God should hear our prayer; but we know that He will only hear those who pray aright; therefore, that the Lord may not be obliged to refuse us, we ask Him to direct our intentions, so that our prayers may be in accordance with His designs. What sweet and holy confidence in God this implies! What delicacy of feeling, such as we see in children who do not wish to oblige their father to refuse their request! It must suffice to make these two quotations, and to remind the reader that almost every collect contains some deep or exquisite thought, expressed with such precision and charm as to make it a model of liturgical style.

Taken as a whole, the prayers of the Roman Liturgy form a collection of priceless value; their dignity of form, and the place they occupy in the Liturgy, lend them an exceptional importance from a dogmatic point of view, and give them, as the schools say, a *locus theologicus* of the highest degree. From a strictly liturgical point of view they are admirable as prayers, and furnish ample food for meditation. Unfortunately, they are too much neglected by many who thus know nothing of these springs of living water.

The *Secret* and *Postcommunion* are but another variety of the Collect, and derive their name from the place they occupy in the Mass. Sometimes, as on Good Friday, we find prayers introduced with a prologue—this is a mark of great antiquity.[1]

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[1] "Largire nobis, quæsumus Domine, semper spiritum cogitandi quæ recta sunt propitius et agendi: ut qui sine te esse non possumus, secundum te vivere valeamus. Per Dominum" (*8th Sunday after Pentecost*).

[2] "Pateant aures misericordiæ tuæ, Domine, precibus supplicantium, et ut petentibus desiderata concedas, fac eos quæ tibi sunt placita postulare. Per," etc. (*9th Sunday*).

6. *The Preface.*—All that has been said of the Collect applies equally to the Preface; they resemble each other in many ways.

The Preface, like the Collect, is a solemn prayer offered by the priest in the name of the whole congregation; in style, rhythm, cadence and conclusion it is very like the simple Collect.[2] It is a more ornate, more stately prayer. The Preface *par excellence,* the most ancient and that from which all the rest are derived, is the Eucharistic Preface. Most probably its origin is even anterior to Christianity, in the sense that it is really a slightly modified form of the prayer said by the head of the family at the Paschal meal. It celebrated the benefits bestowed by God on His chosen people, passing in review the creation, the saving of Noe from the Flood, the revelation made to Moses, the flight into the desert, the conquest of the Promised Land. The Christian pontiff, who at the Eucharistic banquet has taken the place of the head of the family, recites the same prayer, but after having told of the glories of the ancient covenant, he calls to mind that he is celebrating the true Pasch; he no longer sees before him the lamb of the Jewish Pasch, but the true Lamb slain for the sins of the world; then he raises his voice and enumerates the benefits of the Incarnation, the Redemption, and the institution of the Eucharist. This is the form of the most ancient Preface which was part of the Canon.[3] Thus the Preface is, as it were, the corner-stone on which rest both the wall of the ancient covenant and that of the new. It is a proof of the fusion of the two rites.

The *Sanctus* now divides the Preface from the Canon, and the former ends in such a way as always to lead up naturally to the words, "Therefore with angels and archangels," etc.

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[1] The study of the liturgical law of co-ordination or connection might lead to interesting results. The Collect, like the Preface, is always connected with a rite which it explains, or with another prayer. For instance, we find it so co-ordinated with an exorcism, or a lesson, or a psalm, or the Gospel, or a series of versicles, or a canticle.

[2] There are prayers which are used sometimes as Prefaces, at other times as Collects; as we have already said, some very ancient prayers have also their prologue, as have Prefaces. The Preface, like the Collect, has an invocation, a petition, a conclusion. Sometimes the Preface is preceded by a kind of exordium, as in the *Exsultet.* All these analogies go to prove that, as we have said, these two forms of prayer are closely allied.

[3] This is the theme of the Preface given in the *Apostolic Constitutions.* Note that it is exactly the same as that of Psalm cxxxv., which was very fittingly appointed to be read during the Paschal ritual. If carefully studied, Psalms civ., cv., cvi., cxiii., also present striking analogies with this type of Preface. See the Euchology at the end of this book, the ordinary of the Mass, and also Chapter VII., on *The Mass in the Third Century,* where this Preface is given.

There are thirteen different forms of the Eucharistic Preface in the present Roman Missal. At one time the number was much greater, and in some old sacramentaries there are more than a hundred.

The Eucharistic Preface is a form of prayer that has been preserved in all liturgies; this is another argument in favour of its antiquity. It is almost always to be found in the same place, usually connected with a preceding prayer or with the benediction of the priest; it serves also as an introduction to the most important part of the Mass, the Canon, and it is always preceded by this dialogue:

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

This dialogue, found in every liturgy, may be considered as one of the foundation-stones of primitive liturgy. Authors as far back as the third or fourth century allude to it.[1]

After the dialogue the pontiff repeats the invocation he has given to the people to *return thanks* to God. "Yes," he says, "it is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God." Here he enumerates the blessings for which we thank God.[2] Then he appeals to Christ our Lord, Son of God, "through whom the angels praise thy majesty, the dominations worship it, the powers are in awe, the heavens, and the heavenly hosts, and the blessed seraphim, join together in celebrating their joy."

Besides these Eucharistic Prefaces, there are a certain number of others for great liturgical functions, such as ordinations, the blessing of the paschal candle and of the palms, of the font, the dedication of a church, the consecration of virgins, etc. These Prefaces, like those of the Mass, are generally connected with a prayer, or rather prologue, which introduces and leads up to the Preface.

This prayer is undeniably one of the most beautiful in the Liturgy. The dialogue brings the pontiff into close union of thought with the Christian people to whose prayer he is about to give voice. After this appeal to the faithful, he seems to leave the earth and to enter into the Holy of holies, behind the veil, and to be in direct communication with God. *It is truly meet and just to praise thee, to glorify thee, to give thee thanks, thee the Lord Father Almighty, now and for ever.* Lastly, he invokes the help of Christ, the sovereign Mediator, the Pontiff of the new alliance, who carries his petition before God, and makes it acceptable to the Father Almighty, the eternal God.

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[1] St. Cyprian, the canons of St. Hippolytus, St. Cyril of Jerusalem, St. Augustine.

[2] This enumeration varies in the different Prefaces. The primitive Preface of the Mass related the benefits of God from the creation down to the Eucharist; other Prefaces, composed after the model of the first, allude now to one benefit, now to another; the Preface for Christmas says: "Because by the mystery of the Word made flesh the light of thy glory hath shone anew upon the eye of our mind;" for Epiphany: "For when thine only-begotten Son showed himself in the substance of our mortal nature, he restored us by the new light of his own immortality."

CHAPTER V

LITURGICAL ACCLAMATIONS AND INVOCATIONS

Amen, Alleluia, Dominus vobiscum, Pax tecum, Kyrie eleison, Deo gratias.

UNDER this heading may be classed a certain number of formularies which are neither antiphons, responsories, nor collects. Such briefly expressed desires or professions of faith would in these days be called "ejaculatory prayers." Some of these are taken from the Old Testament, some from the New, as *Amen, Alleluia, Pax vobis, Dominus vobiscum.* The early Christians loved these formulas, and used them as an expression of greeting, a token of union, a sign of recognition, almost as a password. Nowadays they have fallen into disuse, or are but very rarely heard, except among religious who, as perfect followers of Christ, are careful not to lose any of the evangelical traditions. They still use some of these formulas. On certain occasions, for instance, they are accustomed to say *Deo gratias* apart from its use in the Liturgy. The Liturgy, however, has carefully preserved the greater part of these formulas. Among them are to be found relics of the oldest forms of prayer, like fragments of old material set in a modern building, bearing witness by their presence in every Christian Liturgy to the unity of prayer and of worship in primitive times. From this point of view, the study of these formulas is of great importance.

1. *Amen.*—Amen is a Hebrew word used by the Jews in very ancient times. When the Levites at the command of Moses pronounced the curses against idolatry, theft and adultery, the people answered "Amen" after each malediction.[1] It is an affirmation, meaning "So be it," "Verily it is so." In this sense Christ often employed it in His discourses, and the Apostles, continuing the custom, handed it down to the Church. St. John in the Apocalypse and St. Paul in his Epistles used it as a conclusion to such formulas as the following: "Grace be unto you and peace from him that is, and that was, and that is to come; and from Jesus Christ, who hath loved us, and hath made us a kingdom and priests to God and his Father, to him be glory and empire for ever and ever. Amen." And again: "The grace of our Lord Jesus Christ be with you all. Amen."

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[1] Deut. xxvi. 15 *et seq.*

St. Paul frequently uses it at the end of his Epistles: "Grace be with thee. Amen." "The grace of God be with you all. Amen." "The grace of our Lord Jesus Christ be with your spirit. Amen."[1] Moreover, he tells us explicitly that *Amen* is used as a response to a blessing or a prayer: "Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say *Amen* to thy blessing? because he knoweth not what thou sayest."[2] It is evidently to be understood sometimes as an affirmation—It is so; sometimes as a wish—May it be so.

In the Roman Liturgy the word *Amen* has been added to some formulas in its affirmative sense: "Through our Lord, who liveth and reigneth world without end. Amen." "Glory be to the Father—as it was—world without end. Amen." The *Amen* is thus found in Catholic Liturgy at the end of every prayer, psalm, and hymn, and of all the offices, generally; often, also, at the end of the Gospel.

St. Justin and other Fathers tell us that after the Eucharistic prayer the people answered: *Amen*. In several liturgies this response is appointed to be made after the consecration: a grand idea—that those present should thus make an act of faith in the efficacy of the sacramental words. In the same liturgies we also find that the people answered *Amen* when receiving the Body of the Lord; it may be said that this custom was general. Novatian, a heretic of the third century, instead of making his followers answer *Amen* after the Communion, desired them to say: "I will not return to Cornelius" (who was the lawful Pope).[3] St. Perpetua relates in her vision that when she received the Eucharist those around her answered: *Amen*. St. Cyril of Jerusalem tells us that the *Amen* at the end of the *Pater* is a ratification of that prayer.[4]

2. *Alleluia*.—Alleluia is also a Hebrew word which may be translated by *Laus Deo* (God be praised) or *Laudate Deum* (Praise God). With the Jews it was a song of joy and triumph, and we find it used in this sense in several psalms; for example, Psalms civ., cv., cvi., cxxxiv., etc.; and above all in Psalms cxiii. to cxviii., which form what the Hebrews called the *hallel* or great alleluia.

It became the heritage of the Christians; for the Church, in adopting the psalms, also took the *alleluia* which was attached to several of them. "The history of the *alleluia*," writes

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[1] Apoc. i. 4, 5, 6; *Ibid*. xxii. 21; 1 Tim. vi. 21; Tit. iii. 15; Phil. iv. 23.

[2] 1 Cor. xiv. 16.

[3] St. Justin, *Apologia*, i., c. 65; Eusebius, *Eccles. Hist.*, vi. 33. *Cf.* Weber, *In Amen evangelicum*, Jenæ, 1734; Kleinsmith, *Diss. philol. de partic.* Ἀμήν, Rintel, 1697; and another dissertation with the same title by J. Treffenlich, Leipzig, 1700.

[4] *Cat. myst.* 5. See also the articles on *Amen* and *Alleluia* in my *Dict. d'archéologie et de liturgie*, vol. i.

Cardinal Pitra, "is a poem in itself."[1] St. John heard it sung with a mighty voice as of thunder: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia, for the Lord our God the almighty hath reigned."[2] The faithful repeated it as an exclamation of joy, not only in the Liturgy, but when working in the fields or at sea. The Christians in Britain, when attacking their enemies, shouted "Alleluia," and this cry inspired them with such courage that they gained the victory. This happened in the year 429.[3] It is related that during the persecution of the Vandals in Africa in the fifth century the barbarians entered a church, and one of them shot the cantor in the throat with an arrow whilst he was singing the alleluia.[4] Pope St. Gregory, writing at the end of the sixth century, says in astonishment: "Behold the Britons, whose tongue was only capable of uttering barbaric words, the sound of which grated on the ear, have now begun to sing 'Alleluia' in the Divine Office."[5]

As we find *alleluia* in all liturgies, it is most probably, like *Amen*, one of those fragments of the primitive Liturgy which have come down to us through the ages. In the Liturgy of the present day, first of all we find it in the Mass. The Jews used it with the Alleluia Psalms sung at the Paschal feast. According to Bickell's theory, it formed part of the primitive Supper, which was in its principal outlines the same as the Paschal Liturgy of the Jews. In this way, therefore, the alleluia was introduced into the Mass; but its position there varies, for in the Gallican and Mozarabic Liturgies it is placed after the Gospel at the procession of the oblation; it occupies the same place in the Oriental Liturgy, while in the Roman it comes after the Gradual and before the Gospel. It is said that its introduction into the Church of Rome in the time of St. Damasus was due to the influence of St. Jerome.[6] Its presence by the side of the Gradual recalls the period when two lessons were still read in the Mass, the Gradual being sung after the prophetic lesson, the alleluia after the Epistle. The former lesson, however, has disappeared from almost all the Masses, and the Gradual and alleluia are now united.[7] But the alleluia had originally the same distinctive note as the Gradual or Tract, in that it was subordinated to a lesson of which it was the continuation or the completion. Before the time of St. Gregory the alleluia was not sung except in Paschal-time; it would even seem that at one period it was

[1] *Hymnographie de l'Église grecque.*

[2] Apoc. xix. 6.

[3] Sid. Apol. l. ii., Ep. x.; Beda, *H. E.*, i., c. 20.

[4] *De persec. Vandal.*, i. (Migne, *P. L.*, t. lviii., 197).

[5] *Moralia*, l. xxvii., c. viii.

[6] *Cf.* Migne, *Patrol. lat.*, t. xiii., 1210, n. 15.

[7] Duchesne, *Christian Worship*, p. 168.

sung only on Easter Sunday.[1] The alleluia is now of considerable importance in the Mass. Followed by a verse of some psalm, it forms a responsory and true psalmody. It is sung to a joyful rhythm, continued by an *idiomèle* or *jubilatio,* which has its own history in the Liturgy. This series of notes sung on the last *a* of the alleluia gave rise to the idea of putting words to these notes; the words in their turn brought about a further development of the melody. This was the origin of the prose or sequence, which in its beginning was merely a prolongation of the alleluia and was sung to the same rhythm; later it attained to an independent existence.

The alleluia, being an expression of joy, was suppressed in Masses for the dead at a time when funerals assumed a character of sadness which did not originally belong to them. In the fourth and fifth centuries the dead were still laid to rest with the chanting of alleluia, and the Greek and Gallican Liturgies kept up this custom.

The suppression of the alleluia is, then, a sign of mourning; this is the reason why it is never heard on fast-days, on vigils, and during the whole of Lent. Under Alexander II. it was suspended from Septuagesima to Holy Saturday. This suppression gave rise to a touching ceremony: as we say farewell to a departing friend, so farewell was said to the alleluia. A curious example of this, perhaps the most ancient known in liturgy, is an antiphon *ad crucem* from the Ambrosian rite, for the first Sunday of Lent:

> Alleluia, enclose and seal up this word, alleluia; let it remain in the secret of your heart, alleluia, until the appointed time: you shall say it with great joy when that day comes, alleluia, alleluia, alleluia.[2]

On Holy Saturday it made its appearance again with great solemnity, and during Paschal-time was very frequently used. In the Masses of this season there are two alleluia verses, and alleluia is said after every antiphon and versicle.[3] Besides its occurrence in the Mass, alleluia is often used as an antiphon and a responsory, especially in Paschal-time.

3. *Dominus vobiscum.*—The place held in the Liturgy by *Dominus vobiscum* with its response, *Et cum spiritu tuo,* is perhaps of even more importance than that held by the alleluia. It is a translation of the Hebrew word *Emmanuel,*

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[1] St. Greg., *Ep.* ix. 12; Sozomen, *H. E.,* vii. 19. But Sozomen probably means the whole of Paschal-time, for St. Augustine expressly tells us that it was sung during all that period (*Ad. Jan., Ep.* 119, *al.* 55).

[2] Ex cod. add. 34.209, Brit. Mus., p. 146. Another curious example is to be found in Nilles, *Kalendarium manuale,* t. ii., p. 16.

[3] The suppression of the alleluia during Lent and its constant use during Paschal-time date from very far back. St. Augustine, the Sixth Council of Toledo, and the Rule of St. Benedict in the sixth century, all allude to it.

which means *Nobiscum Deus* (God with us). Among the Hebrews it was used as a form of greeting. Booz saluted the gleaners with the words: "The Lord be with you," and they replied: "The Lord bless you."[1] This salutation is met with again in the Old Testament under these different forms: "May the Lord our God be with you;" "The Lord be with you;" "The Lord will be with you;" "The God of Jacob be with you;" "The Lord God of hosts will be with us;" "I am with you, saith the Lord," etc. In the New Testament the Angel Gabriel greets the Blessed Virgin with these words: "The Lord is with thee." St. Paul thus expresses this salutation: "May the grace of our Lord be with you;" "The God of peace and love will be with you;" "The God of peace will be with you."[2]

The liturgical use of the *Dominus vobiscum* with its response is constantly to be met with in all liturgies. Nothing could be more expressive or more solemn than these words when used in their proper place. With this formula the priest salutes the faithful in the Christian assemblies. There the priest or bishop speaks in the name of all; he sums up their petitions; he is the pontiff who offers their prayers to God. Before acting as their interpreter, therefore, he turns to them saying: *Dominus vobiscum* (*The Lord be with you*), and the people answer: *And with thy spirit, whilst thou dost express our prayers.* And when the pontiff has said the prayer aloud, the people answer *Amen,* as much as to say: "So be it; thou hast well expressed our prayer."[3]

The *Dominus vobiscum* has, therefore, naturally found a place before every collect and prayer, whether in the Mass or the Divine Office, before all the Prefaces, and also before the reading of the Gospel. In this last instance it is the deacon who has the right to say *Dominus vobiscum.* Preachers, too, used to begin their discourses on the word of God with the same invocation.

4. *Pax tecum.*—The *Pax tecum* or *vobiscum* with the response, *Et cum spiritu tuo,* is, like the *Dominus vobiscum,* a form of greeting used among the Jews of old. In Genesis we read that Joseph saluted his brethren with the words: "Peace be with you, fear not." Our Lord appeared to His Apostles after His Resurrection, saying to them: "Peace be to you;" St. Paul often employs the same formula in his Epistles: "Grace to you and peace."[4]

This greeting, like the preceding formulas, is found in all liturgies; sometimes it was used before the Collect, instead of

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[1] Ruth ii. 4.

[2] 1 Par. xxii. 18; 2 Par. xv. 2; xx. 17; Tob. vii. 15; Amos v. 14; Aggeus i. 13; Luke i. 28; Rom. xvi. 20; 1 Cor. xvi. 23; 2 Cor. xiii. 11, etc.

[3] *Cf. supra,* p. 38, Collects.

[4] Gen. xliii. 23; Judg. vi. 23; St. John xx. 19 and 26, xiv. 27; etc.

Dominus vobiscum. The Council of Braga in 563 ordained that bishops and priests should use the same salutation: "The Lord be with you." Elsewhere the *Pax vobiscum* was used by bishops and by them alone. The formulas, "Peace to all," "Peace be to you," with the answer, "And peace be with your spirit," are attested by St. John Chrysostom, who says that the Bishop as he entered the church saluted the faithful with these words.[1] In the Liturgy, *Pax tecum* has been associated with the Kiss of Peace, the ceremony of charity or reconciliation.

But it is more especially in the Liturgy of the Dead that this and similar formulas have found a place. In the most ancient inscriptions we read the words: "Peace;" "In Peace;" "Peace to thee;" "Peace be with you;" "Live in peace;" "May he rest in peace;" "May the peace of Christ be with thee;" "Most pure soul, rest in peace;" "Farewell in peace;" "Sleep in the peace of the Lord;" "He sleeps the sleep of peace;" "Laurinia, sweeter than honey, rest in peace!"[2]

In some places the words *Peace be with you* were used by the preacher at the beginning of his sermon by way of greeting, to which the people answered: *And with thy spirit.*

5. *Kyrie eleison.*—Among liturgical acclamations and invocations we must include the *Kyrie eleison,* which means *Lord, have mercy on us.* These words are found in the prophets: "O Lord, have mercy on us, for we have waited for thee." "Hear, O Lord, and have mercy."[3] And in the Gospel we read that the blind men of Jericho cried out: "O Lord, thou Son of David, have mercy on us;" the Canaanite woman said to our Lord: "Have mercy on me, O Lord, thou Son of David;" and the ten lepers cried: "Jesus, Master, have mercy on us."[4] The meaning of this invocation is clearly defined by these examples, in which we hear how the sick and those who are unfortunate in this world beg for grace and implore God's mercy. These words became the prayer of Christians in sorrow or grief, their cry to Heaven to turn aside the wrath of God or to obtain mercy. The formula is so generally used and at the same time so ancient that its Greek form has been preserved, although we have its Latin equivalent in *Miserere nobis.* The two forms have exactly the same meaning, so that one may be said to be a liturgical synonym for the other. The Greek form κύριε ἐλεήσον, retained in the Roman Liturgy, is one of the few remaining

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[1] Hom. III., *in eos qui Pascha jejunant.*

[2] Le Blant, *Inscr. chrét. de la Gaule,* i. 264 *et al.* For all these formulas see Martigny, *Dict. des antiq. chrét.,* v., *In pace,* and especially Northcote, *Epitaphs of the Catacombs* (chap. v.), London, 1878. *Cf.* Chapter XXXIII. of the present work

[3] Isa. xxxiii. 2; Baruch iii., etc.

[4] Matt. xv. 22; xx. 30; Luke xvi. 13.

vestiges of the original language of the Liturgy, which was indisputably Greek until about the middle of the third century.

The *Kyrie* is more especially used in that form of prayer known as a *Litany* (λιτανεία, supplication). It consists in the enunciation of petitions addressed to God by the deacon or the priest. After every petition the people, and sometimes a choir of children, repeated the words: *Lord, have mercy*.

The following is the genuine and ancient form of the Litany as it is described in the *Apostolic Constitutions:*

> The deacon rises, and ascending to an elevated place imposes silence, and says: Catechumens, pray. All the faithful then set themselves to pray for the catechumens, saying: *Kyrie eleison.* The deacon goes on: Let us all pray to God for the catechumens, that He who is good and loves men may listen to their prayers, and, graciously receiving them, may grant their petitions according as it is expedient for them.
>
> May He reveal to them the Gospel of His Christ; may He enlighten them and instruct them in divine knowledge; may He teach them the commandments.
>
> May He inspire them with a pure and salutary fear; may He open the ears of their hearts, so that they may meditate night and day on His law. The deacon continued his prayer for the catechumens, and after each petition the people and children responded by answering: *Kyrie eleison.*

These Litany prayers formed part, to some extent, of every office. From the *Peregrinatio Silviæ* we learn that they were recited in the office of the night and at Vespers: the *Apostolic Constitutions* testify to their use in the Mass.[1] In the sixth century, according to the Rule of St. Benedict, the Litany was used with the *Pater* at every office, and the custom must have been general at that time. It is found elsewhere, notably in the absolution of the dead, which is of very ancient date.

In the Oriental liturgies it is placed towards the end of the Mass of the catechumens—that is to say, a little before the offertory. In the Roman Liturgy it is at the beginning of the Mass; it is found in its complete form in the Mass of Holy Saturday. Here the Litany forms an introduction to the liturgy of the Mass, which was probably its original place.[2]

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[1] The *Peregrinatio* called *Peregrinatio Silviæ*, or *Etheriæ*, the author of which is in reality unknown, is a fourth-century document that will often be quoted in this volume. See the discussion and translated text in *The Pilgrimage of Etheria* (M. L. McClure and C. L. Feltoe), London, 1919.

[2] Duchesne, *Christian Worship*, p. 164.

A procession was formed to the church where the celebration of the mysteries was to take place. The Litany was sung during the procession, and when the cortège arrived the Mass was begun. This Litany for Holy Saturday has been preserved in its entirety; it is the true Oriental Liturgy with its invocations and petitions sung by the cantor, and the response of the people: "We beseech thee, hear us," or, "Deliver us, O Lord." Several invocations, especially the names of some of the Saints, are recent, but, as Mgr. Duchesne, Bona, and other liturgists consider, it is very ancient—the actual Litany of the fourth and fifth centuries.

In the Masses for other days in the year the Litany has been reduced to its simplest form; nothing of it remains except the nine initial invocations, *Kyrie eleison, Christe eleison.* All the petitions which were formerly made by the deacon are suppressed, and the people no longer make the responses; the Litany is now simply a dialogue between the priest and the server. Besides this, the Litany, in passing from the Greek Church into the Latin Church, has undergone another change. The *Kyrie eleison,* instead of being the response to the invocations, has been preserved only in the three invocations at the beginning and the end of the Litany. St. Gregory was already aware of this difference between the Greeks and Latins.[1]

In the fifth century the Litany assumed a yet more solemn form. St. Mamertus, Bishop of Vienne, in consequence of certain great calamities which had overtaken his people, prescribed three days of public prayer called *Rogation* days or *Litanies.* A solemn procession took place, during which were sung the various invocations, to which the people responded: "Lord, have mercy on us." The Church has kept up this custom, consecrating to these litanies the three days preceding the Ascension. In the course of a long procession, this cry of distress, this supplicatory appeal to God, reiterated after each invocation, produces a deep religious impression on the soul.

It was already the custom in Rome to have a procession of this kind on St. Mark's Day, April 25, which became known as the "Greater Litanies," while that of the Rogation days was termed the "Lesser Litanies."[2]

The Latin Church has since sanctioned the use of the Litany of the Blessed Virgin and of some others which, though formed on the model of the ancient Litany prayers, are, of course, comparatively modern. Finally, it may be noted that the *Kyrie eleison* has also been used as an acclamation at councils.

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[1] *Ep.* ix. 12; *cf.* Duchesne, *loc. cit.*, p. 165.

[2] The Rogations were introduced into Rome about the year 800 (*cf.* Duchesne, *Christian Worship,* p. 289), while the Gauls borrowed from Rome the custom of having a procession on St. Mark's Day.

6. *Deo gratias.*—τῷ θεῷ χάρις, *Deo gratias* (Thanks be to God), is another liturgical formulary which was frequently on the lips of the early Christians; it is derived from an Apostolic custom. "Thanks be to God," says St. Paul, "who hath given us the victory through our Lord Jesus Christ."[1] It soon became familiar to Christians as an expression of gratitude and thanksgiving to God. When the prefect said to St. Cyprian, "Thou shalt be struck with the sword," he replied: "*Deo gratias.*" The same answer is found in the acts of several martyrs.[2] *Deo gratias* was even taken as the name of a person, and there was a saint of this name in Africa.

From the time of St. Augustine, *Deo gratias* had become almost a war-cry for Catholics. The Donatist heretics, or *Circumcellians,* with savage fury, had substituted the exclamation *Deo laudes* (Praise be to God). But St. Augustine protested against the change, and advised his people to remain faithful to the *Deo gratias.* This is how he writes of it in one of his works: "Can our minds conceive, or our lips utter, or our pen write anything better than *Deo gratias?* No words could be shorter to say, more joyful to the ear, more sublime to the understanding, nor more profitable to act upon."[3]

The great Doctor tells us, too, that the monks greeted one another with this formula. When Evodius was appointed as St. Augustine's successor, the people cried out repeatedly: *Deo gratias, Christo laudes.*[4] St. Benedict says in his Rule: "As soon as any one shall knock at the door of the monastery or a poor man cry out, let the porter answer: *Deo gratias.*"[5] The formula is retained among the old monastic customs; when the monks are awakened in the morning and on a few other occasions, they answer by saying: *Deo gratias.*

In the Liturgy the use of *Deo gratias* is almost as frequent as that of *Amen.* After the reading of the lessons or of the little chapters, which are simply shorter lessons, *Deo gratias* is said; it is said sometimes at the end of the Gospel; for instance, after the Gospel from St. John with which the Mass now concludes. *Deo gratias* often makes the response to a versicle, as, for example, to the versicle *Tu autem, Domine,*

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[1] 1 Cor. xv. 57; 2 Cor. ii. 14.

[2] *Cf.* Le Blant, *Actes des Martyrs,* in *Mém. de l'Acad. des Inscr.,* t. xxx., 2e *p.,* p. 237.

[3] Quid melius et animo geramus, et ore probemus, et calamo scribamus quam *Deo gratias?* Hoc nec dici brevius, nec audiri lætius, nec intelligi grandius, nec agi fructuosius potest.

[4] St. Augustine *In Ps.* cxxxii. 6; et *Ep.* 110, *de Actis Evodii.*

[5] Cap. lxvi.

miserere nobis (*But do thou, O Lord, have mercy on us*), to which the reply is: *Deo gratias.* Used in this way, it now forms the conclusion of all liturgical offices.

Many other formularies are to be met with in the Liturgy, which, though not of such frequent occurrence, yet have an interest of their own. *Gloria tibi, Domine* (*Glory be to thee, O Lord*), said just before the reading of the Gospel, was in general use in the fourth century, and is found in most liturgies. *Audi nos, Domine; Juva nos, Domine; Miserere nobis, Domine* (*Hear us, O Lord; Help us, O Lord; Have mercy on us, O Lord*)—all these are mentioned by St. Augustine; *Exsurge, Christe, adjuva nos* (*Arise, O Christ, and come to our aid*); *Laus tibi, Domine, Rex æternæ gloriæ* (*Praise be to thee, O Christ, King of eternal glory*); *Laus tibi, Christe* (*Praise be to thee, O Christ*)—about these expressions clings an aroma of antiquity.

Acclamations were particularly frequent in councils. In the year 426 the same holy Doctor held, in the Church of Peace at Hippo, a synod in which he proposed to take Heraclius as his coadjutor. He tells us that the people acclaimed him with the words: *Deo gratias, Christo laudes,* (*Thanks be to God, praise be to Christ*), which they repeated thrice. Eight times they exclaimed: *Dignum est, justum est* (*It is meet and right*); then added three times, *Hear us, O Christ, Long live Augustine;* finally repeating eight times the words: *Be our father, be our bishop!*[1]

The *Gloria Patri* (*Glory be to the Father, and to the Son, and to the Holy Ghost*) is treated of in a later chapter in connection with other doxologies which are in reality simply acclamations.[2]

I cannot conclude this chapter better than by quoting what Cardinal Pitra has written on the subject of these various liturgical acclamations. "St. Paul," he says, "gives us examples of them in the invocations to the Lord Jesus, in the doxologies and salutations of which his Epistles are full. In these primitive chants was reflected all that was most simple, most expressive, most familiar in that early Christian art which may still be seen on tombs, on sacred vessels and on those for private use, in the galleries of cemeteries, on the threshold of the sanctuaries and on their altars. These acclamations of the people, these cries of the Christian soul, have come down to us through the ages as a heritage from the early Christians, and still form a link between the Churches of the East and the West. Even to this day the sun never rises without hearing the same words uttered in the midst of the same mysteries."[1]

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[1] Augustine, *Epist.* 213 (*al.* 110). Those who wish for further information on this subject will find it in Balinghem, *De orationibus jaculatoriis,* lib. iv. *ascetici; accedit thesaurus earundem,* Antuerpiæ, 1618, et *Solatium afflictorum,* Coloniæ, 1626.

[2] *Cf.* Chapter XIX. Other acclamations such as are to be found on ancient glasses, on the rings of Christians, and on their lamps, have an archæological interest, but have never been used in the Liturgy. *Cf.* Martigny, *Dictionnaire des antiquités chrétiennes,* under the words *Diptyques* and *acclamations.* And Smith, *Dictionary of Christian Antiquities,* under the word *Gospel.* See also my article *Acclamations* in the *Dictionnaire d'archéologie chrétienne et de liturgie.*

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[1] *Hymnographie de l'Église grecque*, pp. 34, 38.

CHAPTER VI

PRIMITIVE CHRISTIAN ASSEMBLIES—ORIGIN OF THE MASS

THE Last Supper, during which our Lord instituted the Eucharist on the night before His death, became the prototype of Christian assemblies. We know that this repast was the Paschal Supper prescribed by the Mosaic ritual, at which psalms were appointed to be sung, prayers were recited, and the symbolic lamb was eaten in memory of the going out from Egypt. It was an act of thanksgiving to God, who had freed His people from the yoke of their enemies, had brought them through the Red Sea, and had miraculously led them through the desert. It was at the end of this mystical repast that Christ instituted the sacrament of His Body and Blood. St. Luke says: "Taking bread, he gave thanks and brake; and gave to them [*i.e.*, the Apostles], saying: This is my Body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my Blood, which shall be shed for you."[1]

To Bickell, with his profound knowledge of Christian antiquity and Jewish ritual, belongs the credit of having demonstrated that the Christian Mass was grafted on to the ritual of the Pasch, and that the features of this ceremony are to be found in the primitive Mass.[2]

This sacred repast of Christ became the model and centre of Christian gatherings, a fraternal banquet (usually taking place, as did the Last Supper, in the evening or at night, and uniting the faithful in holy charity), prayers, psalms, and at the end the performance of the Eucharistic rite—such were indeed the primitive elements which we recognize in the most ancient Christian assemblies.

The Apostles, after the example of Christ, met together for prayer and the breaking of bread; this was the Eucharistic gathering or synaxis; it was the renewal of the Last Supper. St. Paul blames the Corinthians for the way in which they observed this rite. It could not be called the Lord's supper; charity no longer reigned there. Each one brought his meal with him, and what was the result? One came away hungry, another was drunk. The Apostle adds: "What, have you not houses to eat and to drink in? . . . For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat; this is my Body which shall be delivered for you: this do for a commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my Blood; this do ye, as often as you shall drink, for the commemoration of me. For," continues the Apostle, "as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord till he come."[1]

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[1] St. Luke xxii. 19-20; *cf.* St. Matt. xxvi. 26; St. Mark xiv. 22; St. Paul, 1 Cor. xi. 23; the promise of the Eucharist in St. John's Gospel, vi. 48 *et seq.*

[2] Bickell, *Mess. und Pascha.* Other scholars, Sepp and Probst in particular, had already compared the two rites. I have treated the important subject of the origin of the Mass separately and at greater length.

St. Paul desires, then, that everything connected with this ceremony shall be holy; that the meal which precedes it shall be truly a fraternal repast, a love-feast—the *agape,* as it was called (ἀγάπη, love)—and not a profane banquet, and also that it shall be followed by the Eucharist. Such, indeed, the agape was in the first centuries. Pliny speaks of it in almost kindly terms.[2] Tertullian in his *Apology* describes it as a fraternal banquet, at which sobriety was to be strictly observed, and which was begun and ended with prayer.[3] But the pagans, judging the Christians by themselves, imagined that the most infamous proceedings were carried on at these nocturnal repasts. The apologists of the second and third centuries made every effort to combat these calumnies, and the martyr Blandina died in the midst of tortures with this exclamation on her lips: "I am a Christian; nothing evil is done among us."[4]

However, though the accusations made by the pagans were certainly infamous calumnies, it must be confessed that there was sometimes a recurrence of the disorders already spoken of by St. Paul, excess in eating and drinking and an exaggerated luxury more likely to be harmful to the poor than to help them. Clement of Alexandria deplored this luxury; he protested against having flute-players present to enliven the repast, instead of singing psalms, hymns and spiritual songs, as had been the custom in the time of the Apostles.[5] Tertullian after he had broken with the Catholics virulently condemned the excesses of their love-feasts, and while making allowance for exaggeration and rancour, it is difficult to believe that he was altogether beside the truth in his criticisms.[1]

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[1] 1 Cor. xi. [2] Pliny, *Ep.* x. 97. [3] Apologeticus, c. 39.

[4] Apud Eusebium, *H. E.,* V. i. See also in the *Dictionnaire de Théologie* a recent article by Mgr. Batiffol on the *Agape;* I cannot here discuss his conclusions. See his *Études d'histoire et de théologie positive,* 1902, where he has further developed his study of this subject.

[5] *Pædag.,* ii. 1; ii. 4.

It was evidently for this reason that the Church first separated the agape from the celebration of the Eucharist, forbade the former to be held in the church, and finally prohibited the custom altogether.[2] From the fourth century it fell into disuse, and in the end disappeared altogether. The offerings of bread, milk, grapes, and even of fowls, brought at the offertory to be blessed by the priest, to be afterwards eaten at home, were perhaps a survival of the custom; but even this is now obsolete. In the Liturgy of the present day no trace of it remains, except the distribution of blessed bread at the parochial Mass, and perhaps the distribution of loaves to the poor after Mass in some countries.

The agape that was celebrated in honour of martyrs and at their tombs was originally, perhaps, only the ordinary agape which the Christians wished to sanctify by connecting it with the feast of some martyr. But here, again, abuses crept in, and the practice was suppressed by the bishops.[3]

The funeral agapes which took place at funerals or on the anniversary of a death had quite a different origin; they continued to be observed much longer, as did all rites relating to the dead and consequently dear to the piety of the people. A reminiscence of this agape may perhaps be found in the meal which still takes place in some countries after a funeral. It was probably at these repasts in honour of the dead that were used those glasses and cups with a gold bottom on which stood out in relief a portrait of the deceased; the inscriptions on them were such as these: "Gentle soul, live in the Lord;" "Victor, live in the name of Lawrence the Martyr; live among the immortals;" "Concordius, live in the peace of God;" or again: "Drink and live; live with thine own happily."[4]

All the assemblies of the Christian community were not Eucharistic. There were meetings at which psalms were sung and passages from Holy Scripture read, or letters from the Apostles, or the Gospels, or an exhortation or homily was heard, or each one prayed as he was inspired by the Holy Spirit. Such were the vigils, so called because held at night, at the second or third watch. But this informal prayer led to abuses also; and the bishops, as presidents of the Synaxes, had to see that order was maintained there. The bishops, priests and other ministers alone had the right to pray aloud in the name of the congregation. The Montanists in the second century vainly attempted to revive the practice of prophesying, but their efforts failed lamentably. Tertullian, himself a Montanist, gravely relates the prophecies of a woman who said that she was inspired by the Holy Ghost to proclaim to the faithful that the soul is material.

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[1] *De jejunio,* 17.

[2] Council of Laodicea, c. 27; Third Council of Carthage, 391, c. 30; Council in Trullo, 692.

[3] *Cf.* St. Augustine's *Confessions,* vi. 2; and *Ep.* 28. St. Ambrose suppressed them at Milan.

[4] Garrucci, *Vetri ornati,* Rome, 1858, fol.

These meetings of the vigils remind us of those held in the synagogues: in both there was the recitation or singing of psalms, the reading of the Holy Scriptures and preaching. The only addition in the Christian Synaxis was the reading of the Apostles' letters and of the Gospels. It was often followed by the Eucharistic rite. It must not be forgotten that the first Christian communities were founded in towns where Jewish synagogues already existed, and that the first nucleus of the early Christians was composed of converted Jews. This explains how it is that a considerable number of rites in the Catholic Liturgy have their origin in the liturgy and traditions of the Jews.

For the sake of greater clearness we give here the four elements of the primitive assemblies, elements which were united or separated or differently combined according to circumstances:

1. The agape, a love-feast and ritual feast, a memorial of the Paschal supper, sometimes followed or preceded by the Eucharistic rite.
2. The funeral agape, a ritual repast in honour of the dead, and the agape in honour of the martyrs.
3. The Eucharist, the Sacrament of the Body and Blood of our Lord, sometimes connected with the agape, or with the vigil.
4. The vigil, a nocturnal meeting, consisting of chants, psalmody, reading and preaching.

From these elements the whole of Christian worship has been evolved.

The funeral agape and the ordinary agape were not destined to continue long, for the reason already given; but the vigils and the Eucharist remained; they have been for centuries, and are even to the present day, the form and centre of our whole Liturgy.

The vigils, followed for the greater part of the time by the Eucharist, were in the end united to it; they form the first part of the Mass as far as the Offertory; this was called the Mass of the catechumens. It forms a kind of introduction, and is of an entirely different character to the second part of the Mass. It has retained those elements of which the vigil was composed: psalmody (in gradual, tract and alleluia), the reading of the Old Testament, and of the letters of the Apostles, as also of their acts, and lastly the reading of the Gospel, followed by a homily.[1]

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[1] I naturally base my conclusions on the data furnished by the most ancient Masses.

In my own opinion the whole of the canonical office is a development of the vigil. Matins and Lauds, according to this hypothesis, are simply the vigil separated from the Eucharistic service. In consequence of this separation, it has undergone some modifications; for example, a considerable development of psalmody and the almost entire suppression of the homily. The primitive office of Matins and Lauds was composed of exactly the same elements as the vigil—that is, of psalmody, reading from the Old and New Testaments, from the Epistles, and even from the Acts of the Martyrs, and, in conclusion, the solemn reading of the Gospel and the prayer. Moreover, other ceremonies which may be considered adventitious, though met with in every Christian assembly, such as confession of sins, the reading of the diptychs, even the Kiss of Peace, had a place at Matins as in the vigil.[1]

The other offices of the day and night have sprung from Matins, and have evidently been inspired by the same model; they consist of psalms with antiphons, a lesson (little chapter), a responsory, a versicle, a prayer, or even, as at Lauds and Vespers, the canticle from the Gospel as a conclusion.[2] According to this system the whole of the Divine Office gravitates round the vigil, or, as some would prefer to say, round the Mass; the Canonical Hours thus become, as it were, its satellites. To maintain a close union between the Canonical Hours and the Mass is, therefore, to keep to the true spirit of the Liturgy.

The second part of the Mass, which begins with the offertory, is called the Mass of the Faithful, because the catechumens now left the church, the faithful alone having the right to assist at the tremendous mysteries. Of all the liturgical offices, this one has best preserved the primitive rites; it is the Eucharistic Supper as celebrated by our Saviour Himself, with prayers that remind us of those said at the Mosaic Paschal feast, as we shall see when studying this subject more in detail in the next chapter.

It may be truly said that the Mass is like the grain of mustard seed, whence has sprung the whole of Catholic Liturgy; it has thrown out branches on every side, and has become a great tree in whose shade the birds of heaven come to rest.

The earliest Christian meetings were held at first in a room, one of the rooms in a house; probably, as being most spacious, the one used for meals, as the Cenacle had been. Then, as the number of the faithful and the resources at their disposal increased, a whole house was not found too large to devote to the purpose; there was a hall for the assemblies, rooms which could be used as sacristies, others for the use of priests, and sometimes also for the poor, the sick and travellers. It was at once a church, an episcopal residence, a dispensary, an almshouse and a refectory. It has been rightly observed that the house of those days, with its *atrium,* its halls and rooms communicating with them, lent itself well to these various uses.[1] But what was of more importance than all the rest was the church properly so called, the temple, the place where the meetings were held for the celebration of the Eucharist; this was the *house of prayer,* the *house of God,* and Christian Liturgy instituted, for the dedication of this temple, a wonderful office, which may be considered one of the most beautiful liturgical creations of the Church.[2]

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[1] This theory of the vigil, the ante-Mass and the canonical office, which is here only touched upon, has been developed at length in a dissertation on the Mass published separately.

[2] See Chapter XVI., *The Christian Day.*

The tombs belonging to the noble families in Rome were also well adapted to this purpose. The ancient tombs were very spacious, and to the edifice built over the tomb other buildings were often joined; these were more or less considerable in size, and always contained a hall for funeral feasts, as this custom already obtained among the pagans. By Roman law liberty and inviolability were assured to all buildings used for burial purposes. What a protection was this to the Christians, so often hunted down by that same law! They were safe there from all pursuit, as in a sacred place of refuge, and they did not fail to take advantage of it. The tombs of patrician families who were now Christians became their favourite places of meeting; they adapted them to their use, and those of humbler rank were allowed to hollow out graves for their dead close to the patrician tomb; Christian charity and fraternity were thus practised even in death. Around such a tomb, or close to it, a hall for meetings was excavated: it terminated in an apse in which the priest stood, the nave being reserved for the faithful; the altar was generally at the end. When a martyr was buried there, the tomb itself was used as the altar.

After peace had been restored to the Church, this chamber or *cubiculum* was still the sacred place, the crypt; and as it was not large enough to contain the ever-increasing crowd of Christians, a church was built around and above it; this was the basilica, designed on the plan of the hall beneath. It is to this *cubiculum* of the catacombs that we must go to find the origin and model of the Christian basilica, and not, as was long believed, to the basilica set apart by the Romans for the transaction of their affairs. In the substructure of very ancient Christian basilicas have been found the almshouse, halls or rooms, and a kind of sacrarium.[1]

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[1] Duchesne, *Christian Worship,* p. 399. Allusions to separate churches are found in Clement of Alexandria, Tertullian, St. Cyprian, etc.

[2] *Cf.* Chapter XXII., *The House of God.*

In a document, parts of which are anterior to the fourth century, the Christian assembly is thus described:

> When you assemble the church of God, think of yourself (the author is addressing a bishop in the name of the Apostles) as the captain of a great ship, and so order all things with prudence, commanding the deacons to arrange the brethren according to their rank.
>
> Firstly, the church shall resemble a ship; it shall be long, turned to the east, having a room on each side (a sacristy).[2]
>
> The seat for the bishop must be in the middle, the priests seated on either side, and the deacons standing, lightly clad as befits those who must be always at work about the ship: it shall be their care to see that the laity remain seated quietly and in order in the other part of the church; and that the women shall be separated from the men and shall keep silence.
>
> Let the reader stand upon a raised place, about the middle of the church, and let him read the books of Moses and Josue, of the Judges, of Kings, of Paralipomenon, and that about the return of the people (the books of Esdras and Nehemias), the books of Job and Solomon, and the sixteen prophets. The reading, which shall be done by two readers, being finished, another shall sing the psalms of David, the people joining at the conclusion of the verses (chant of the Gradual).
>
> Our acts shall then be read (the author is supposed to speak in the name of the Apostles), and the Epistles that Paul, who, like ourselves, was called to the apostolate, wrote to the churches by the inspiration of the Holy Spirit.
>
> A deacon or priest shall read the Gospels that we, Matthew and John, have delivered to you, and those that Luke and Mark, fellow-workers with Paul in the ministry of the Gospel, have received and have left to you.
>
> Whilst the Gospel is being read, the priests, deacons, and all present shall stand in silence.
>
> This reading shall be followed by an exhortation to the people, each of the priests preaching in his turn, and after them the bishop, as the captain of the ship.

This is really the first part of the Mass as it remains to this day, lessons interspersed with chanting of psalms, and ending with the Gospel and a homily.

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[1] *Cf.*, for instance, the works on the basilica of St. Silverius, *Bollettino di archeol. crist.*, 1880, and the *Mémoire* of M. de Rossi, at the Congress of Catholic savants in 1891.

[2] Hence the name of *navis*, nave.

The author goes on to recommend the deacon to see that the congregation remain in their appointed places and keep silence. After this first part, the catechumens, penitents, and in short all those who were not allowed to be present at the sacrifice properly so called, were dismissed: none but the faithful remained in the church. Then all stood up, turned towards the east and gave themselves to prayer; this was called the "prayer of the faithful."

After this prayer the Kiss of Peace was given; then the deacon prayed for all the needs of the Church; this was the Litany of which we have already spoken.[1]

The faithful then prayed in silence and recollection for all the intentions mentioned by the deacon, after which the pontiff prayed aloud in the name of all. One of these ancient prayers runs as follows:

> ALMIGHTY God, who dwellest in the highest heavens, in the Holy of holies, thou who art without beginning, who alone art master of all things, who by Jesus Christ hast made known to us thy glory and thy name, cast thine eyes on this thy devoted flock, deliver it from all ignorance and evil deeds, and grant that it may fear and love thee; be kind and merciful to them and hear their prayers and make them steadfast in good, that they may have health of mind and body.
>
> Thou art the Almighty defender; keep thy people whom thou hast redeemed by the precious Blood of thy Christ, be their protector and upholder, for all our hope is in thee, and no one can snatch out of thy hand what thou desirest to preserve.
>
> Sanctify them in truth, deliver them from all sickness and infirmity, from all sin, from the deceits of their enemies, from the arrow that flieth by day, and from the evils prepared for them in darkness, and make them worthy of eternal life in Jesus Christ thy only Son our Lord and Saviour, through whom be glory and adoration to thee in the Holy Spirit, now and for ever. Amen.

Then the faithful offered their gifts at the altar, the pontiff said various prayers over the offering, after which he said the Preface and prayers of the Canon.

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[1] *Supra*, p. 49.

CHAPTER VII

MASS IN ROME AT THE BEGINNING OF THE THIRD CENTURY

IT is evident from what has been already said in the preceding chapter that, whatever certain Protestants may think, the Mass is not a modern rite; it belongs by origin to the most ancient of all the strata forming the substructure of the Liturgy. To be convinced of this, it will suffice to compare the following description with the ordinary of the Mass as printed in our present-day prayer-books.

We are in possession of a sufficiently large number of historical, archæological and liturgical data to enable us to form a correct idea of what the Mass must have been about the third century. In this reconstruction, though apparently somewhat fanciful, every detail is scrupulously exact. In consequence of various modifications, of the disappearance of certain ceremonies and prayers, as well as the addition of others, the rites of the Mass have lost part of their meaning. Neither is it possible for the laity, nor even for priests, unless they have made a special study of archæology and liturgy, to grasp the sequence, the purpose, or the profound symbolism of these rites. It is the same with liturgy as with a language; whoever wishes to acquaint himself thoroughly with the resources of a language, to find the explanation of its laws and the reasons for its changes—if, in short, he desires to master it and understand it fully—must study it philologically, that is, in its origin and history. Now, the Liturgy is truly a language, since by its means we give expression to the worship due to God.

Let us imagine ourselves in Rome at the beginning of the third century. The Christian community was already numerous, wealthy and powerful. The brethren were closely united in the bonds of charity, racial differences and social inequality having disappeared among those united by the practice of a religion common to all. At first, in Rome as elsewhere, difficulties had arisen between the converts from Judaism and the Gentiles; the latter, newly come into the Church, were looked upon almost as intruders by some of the Jewish converts, who persisted in seeing in Christ's teaching only a revival of the law of Moses. To these the Church was merely a synagogue, slightly more liberal than of old, in which they themselves were to play the most important part. Converts from Judaism and converts from paganism were two separate religious races, differing in character and tendencies, which sometimes struggled with each other in the bosom of the Church, as Esau and Jacob had done in the womb of Rebecca. Indeed, this very comparison was made use of at this time as an apt illustration of how the Gentiles, the new people, had supplanted the Jews, the elder nation, just as Jacob, the younger, had supplanted his brother and had taken away his birthright. But this difference of origin was now forgotten, or at most it was but a memory. From time to time the newly baptized were reminded of it by the Liturgy or by the paintings in the catacombs, as though to stir up their piety and gratitude to God, who had chosen them and brought them back to Himself from afar.

At the time of which we speak the Christian community was no longer composed, as in its first days, almost exclusively of slaves and small shopkeepers, or even of honest workmen or the humbler among the merchant class. Most of the great families of the Roman aristocracy, the Cæcilii, the Cornelii, the Æmilii, the Glabriones, were connected with Christianity through one or another of their members. The patrician names to be seen in the epitaphs of the catacombs would make an honourable figure on the visiting-list of a Roman lady of the best society. In spite of this, the Christians had not yet triumphed over the hostility and prejudices so widely spread against them. Only a short time before, Tertullian and Minucius Felix had been obliged to defend them against the charge of atheism, murder and infamous debauchery.

These calumnies, already refuted a hundred times, were as often revived. One circumstance which gave them some appearance of truth was the secrecy with which the Christians surrounded their meetings. These meetings were usually held at night and in lonely places, often in the underground cemeteries, several miles from Rome, in the outskirts of the great city. The Christians already had churches at this period; those built by a holy bishop of Asia, Gregory Thaumaturgus, were everywhere spoken of; Tertullian remarks that those who committed certain sins were excluded from the church and even from places adjoining it.[1] By the middle of the third century the Emperor Alexander Severus had assigned to the Christian community an inn in the Trastevere to be used by them as a church, whose former owners disputed with the Christians the right of possession. More often, however, the meetings took place in a private house, or sometimes a cemetery was used for this purpose.

[1] *De Pudicitia*, c. iv.

Let us suppose that on this particular day the cemetery of Domitilla has been chosen as the place of assembly. Situated on the Via Ardeatina, which ran parallel to the Appian Way, it was one of the most frequented of Roman roads; it led to the ancient *Ardea* on the sea-coast. Travellers interested in Christian archæology have visited these remarkable excavations, situated about two miles from Rome. The holy martyr to whom this cemetery originally belonged and whose name it bears was a member of the family of the Flavii, a family that gave Rome three Emperors in the first century. Some of the frescoes in this cemetery recall classic art at its best period.

As a rule the meeting was held at night—towards midnight, or at the third watch, so as to end at daybreak. At the beginning of the second century Pliny remarked on these meetings held before sunrise; Tertullian pointed out the inconveniences and dangers to which Christian women exposed themselves in marrying pagans, and asked how they would be able to rise at night and leave their husbands without exciting suspicion. In allusion to the custom of nocturnal meetings, the pagans called the Christians the "people who fly from the light, or the race of night-birds." For a long time this meeting held before daybreak was known among Christians as the meeting at cock-crow.

The brethren have been told beforehand the day and hour of the assembly. The deacon announced it at the end of the last Synaxis. Besides, the days of the Eucharistic Synaxis were generally known; in the first place, there was Sunday, the Lord's day, and sometimes Wednesday and Friday also. If it was an extraordinary meeting, in addition to those held on fixed days, the duty of making it known to the members of the community again devolved upon the deacons. These deacons were tried men; upon them, in great measure, lay the charge of the temporal administration of the Church; they distributed alms to the poor, visited the sick, and in times of persecution went into the prisons to strengthen and console the captives.[1]

At this period persecution was intermittent; there were lulls during the storm, but peace was never assured. In reality, the fate of the Christians depended on the disposition of the Emperor, sometimes even on a mere accident, as they often experienced. It was wiser to be on one's guard and to take every precaution. We may picture to ourselves, therefore, shadowy groups of men and women passing through the darkness towards the place of meeting. They come from every quarter of Rome; poor people and humble artisans leave their hovels in the Suburra; patricians and fine ladies descend from their palaces on the Cælian hill or the Viminal; they are joined by some from the Palatine, by Cæsar's guards or men employed in the imperial palace, soldiers or officers of the Pretorian guard. All travel in one direction, skirting the great Circus and following the Appian Way which leads to the cemetery of Domitilla. A vast hall above ground may have been used as a *triclinium* or banqueting-hall, for the custom of the agape, or love-feast, had not yet disappeared among Christians.

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[1] Allusion is made to this convocation by the deacons or other clerks in Tertullian (l. ii. *ad uxor.*, c. 4). *Cf.* Ferrari, *De ritu sacrar, Ecclesiæ veteris concionum,* p. xiv. (Verona, 1731).

From the *triclinium* a flight of steps descends into subterranean galleries which lead to the *cubiculum* where the sacrifice is to take place. On the walls where the catechumens see only graceful outlines the initiated Christians find depicted the entire Liturgy of the Mass. Sometimes the figure of a woman, standing clad in a long robe, an *orante,* with hands outstretched and eyes raised to heaven, represents the Christian in the attitude of suppliant prayer—the prayer of the *Litany.* A tripod on which are several loaves, which a priest seems to be consecrating; guests around a table on which are bread and wine : these represent, through the transparent veil of symbolism, the Eucharistic mysteries. A dolphin fastened to a trident, fishes of different kinds, a shepherd surrounded by his flock, a vessel of milk—all these things convey a meaning to the Christian. The fish, the sacred *ichthus,* in the Greek letters of its name ἰχθύς, sums up the attributes of Christ; as the dolphin of the fable saved the shipwrecked from drowning, so Christ, the heavenly Dolphin, saves men; that milk is the symbol of a divine food in which the Divinity lies hid; those sheep are Christians, faithful followers of their Master, the Shepherd of their souls. It does not sadden the Christian to walk through these long, narrow corridors where tombs are ranged in tiers, for on every side are symbols of hope. The very name of cemetery signifies a place of rest, a dormitory; there the dead, resting in sleep, await the resurrection of the body which is slowly crumbling into dust. Graven on these tombs he sees now a dove, now an anchor (the emblem of hope), now a palm (the pledge of victory); everywhere are such expressions as : *In pace;* "in peace;" "rest in peace;" "sleep in peace, gentle and faithful soul;" "have confidence;" "may peace be with thee;" "live in peace;" "in eternal peace;" "in the peace of the Lord;" "in the sleep of peace and in light;" "may eternal light shine for thee!" All these joyous and peaceful thoughts rob death of its terror, and seem to sing softly to the faithful the song of undying hope.

And now the principal chamber is reached, where the Sacrifice is to be offered. The martyr's tomb, in an *arcosolium* at the end, serves for an altar. All the faithful are assembled; it is the table of love; the rich and powerful mingle with the humble and simple, and there is no distinction between them : or, rather, there is but one distinction made—the men and women are separated, and the priests are in the place of honour near the presiding bishop, for they will celebrate together with him.

The deacons, assisted by the subdeacons, mingle with the faithful to keep order and to arrange everything connected with the Sacrifice. The inferior ministers are by this time in existence, acolytes, exorcists, lectors, porters, forming the different grades of the sacred hierarchy, to each of which is assigned a special junction. The great importance of cemeteries at this period has even given rise to a distinct order in the Church—*fossores,* or grave-diggers. But it is the bishop who presides over the assembly. Not only is the Mass the great Sacrifice of Christian worship; it is also—I was going to say—above all else, the most eloquent sign of the unity of the Church and its guarantee; it is the great bond of charity between the faithful and their pastors. No sacrifice may be offered except by the bishop or with his consent; the motto of Christian unity is, "One Christ, one altar, one sacrifice, one bishop." Such is the thought that St. Ignatius, a holy bishop and martyr of the second century, developed, and we meet with it also in other writers of that period—Origen, St. Cyprian and St. Cornelius.

First Part of the Mass—Mass of the Catechumens.

And now the prayers begin.[1] There is no introit; for not until the fourth century, when the Church was in peace and her forms of worship had considerably developed, did it become the custom to chant a psalm as the bishop and his attendants went in solemn procession from the sacristy to the altar. The cantors sang the verses of the psalm, the people taking up one verse as a refrain, or else it was sung by two choirs, each taking a verse in succession. This was the introit, the introductory psalm, which we have preserved in an abridged form. The psalm was chosen according to the different feasts or seasons of the year. Sometimes, instead of the psalm, a short poem or acclamation was sung, specially composed for the purpose, as, for example, the following introit, in which the enthusiasm of the faithful, gathered round the martyr's tomb on his *dies natalis,* seems still to vibrate : "Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed martyr; at whose passion the angels rejoice, and give praise to the Son of God."[1] On Holy Saturday, a day on which the most ancient liturgical forms are still used, there is no introit, the Mass beginning with the *Kyrie.*[2]

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[1] What follows is, as we have said, strictly historical. All the features are mentioned by authors anterior to the fourth century, or are liturgical inductions. It may be considered arbitrary to group together in one church elements taken from various places. But liturgical authors are generally in agreement as to liturgical unity prior to the fourth century.

The bishop salutes the congregation with the words: "Peace be with you!" or, "The Lord be with you!" This old formula of greeting, in use in patriarchal times, was adopted by the Christians, who liked to greet one another with these words.[3]

The supplication, or Litany, one of the oldest forms of Christian prayer, begins at once, the deacon formulating the petitions of the faithful as follows:[4]

> LET us pray for the peace and tranquillity of the world; let us pray for the Holy, Catholic and Apostolic Church which is spread abroad everywhere, that God may preserve it from attacks of every kind until the end of the world. . . . Let us pray for all the bishops in the world, who everywhere proclaim the truth. . . . Let us pray for all our priests, let us pray for the deacons . . . for the readers, cantors, virgins, widows and orphans.

And so the prayer goes on: for those who have lately received baptism; for those who give to the poor and to the Church; for the brethren who are sick; for those who travel by land or sea; for the Christians working in the mines; for those in exile; for those in prison or in chains for the faith; for those who persecute the faithful. After each invocation the people answer: "*Kyrie, eleison;* Lord, have mercy on us; Christ, hear us; Christ, graciously hear us!"

This Litany form of prayer, which is of very early date, as the allusions to martyrs and confessors condemned to the mines or to prison testify, is one of the most eloquent and beautiful of Christian prayers. The faithful, keeping themselves closely united to him who says or sings the Litany, pray for all the interests and needs of the Church in succession, for all their brethren in Christ, for the bishops, priests and all Christians in general, for the universal Church, for the living and dead, for Kings and Emperors, for the whole world. It is real intercessory prayer, besides being an official and public prayer which makes him who joins in it realize that he is a member of that universal Church spread over the whole surface of the earth. It lifts his thoughts out of the narrow circle of his own interests, as he prays for the welfare of the Church at large. How many Christians there are at the present day who, shutting themselves up in private—I had almost said, selfish—prayer, seem to forget that they belong to a Church that is Catholic, and that nothing which touches the interests of Christianity or of humanity ought to be a matter of indifference to them!

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[1] *Paléographie musicale,* 1897, p. 16.

[2] The Psalm *Judica me Deus* and the other prayers at the beginning of the Mass were added later; but the confession of sins seems to have come down from primitive times.

[3] *Supra,* p. 46.

[4] This Litany is an ancient one, but it differs from that given above, p. 49.

We have still a remnant of this celebrated prayer in the *Kyrie eleison* of the Mass.[1] On Holy Saturday the Mass begins with a real Litany, undoubtedly of very ancient origin. In this case the invocations still remain, and with them the responses of the people.

> That thou wouldst vouchsafe to rule and preserve thy holy church. ℟. We beseech thee, hear us.
>
> That thou wouldst vouchsafe to grant peace and true concord to Christian kings and princes. ℟. We beseech thee, hear us.
>
> That thou wouldst vouchsafe to give and preserve the fruits of the earth. ℟. We beseech thee, hear us.
>
> That thou wouldst vouchsafe to grant eternal rest to all the faithful departed. ℟. We beseech thee, hear us.

In ancient liturgies this Litany is immediately followed by a prayer in the form of a Collect, which is closely connected with it.[2]

In the well-known prayers still sung on Good Friday we could almost believe that we are listening to the echo of the prayers said in the catacombs:

> LET us, dearly beloved, beseech God the Father Almighty to purge the world from all errors; to take away diseases; to keep off famine; to open prisons; to loose fetters; to grant safe return to travellers, health to the sick, to mariners a port of safety. Let us pray. Let us kneel.

The faithful prostrated themselves and prayed silently until the deacon said to them: "Arise." Then the priest said the Collect, summing up the prayers of all:

> ALMIGHTY and everlasting God, the consolation of the sorrowful, the support of the afflicted, may the prayers of those that cry to thee in any tribulation reach thy ears; that all may rejoice that thy mercy helped them in their need.

The faithful answered *Amen* in token of assent, as though to say: "That is well; it is so indeed; thou hast well expressed our prayer." By this alternation of petition and response the faithful kept closely in touch with the priest; truly there was but one prayer and one sacrifice in which all participated.

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[1] *Cf.* Chapter V. [2] *Cf. supra,* p. 49.

The collective prayer has been left in the Mass after the *Kyrie;* but the *Gloria in excelsis,* itself one of the most beautiful and ancient of hymns, is often interposed between these two prayers, which ought not rightly to be separated.

At this point various lessons usually taken from Holy Scripture were read. The following order was observed: first the Books of the Law or the Prophets; then the Epistles or the Acts of the Apostles; and lastly, the Gospel. But the lessons were not taken exclusively from Holy Scripture. In some Christian communities, either from ignorance or from want of vigilance, such works as the *Shepherd of Hermas* and the Epistle ascribed to St. Barnabas were allowed to be read, or even less desirable books such as the spurious gospel of St. Peter or the apocryphal Clementines. Occasionally letters were read from Churches or Bishops with whom they were in communion, as, for instance, the Epistles of St. Clement, and those of St. Ignatius, St. Polycarp, St. Cyprian and St. Cornelius. Before long it became the custom in some churches to read the Acts of the Martyrs. We can understand what a sense of reality and life, if we may use the expression, must have been given to the Mass by thus introducing into this part of it the mention of events of present interest. We can imagine, for example, with what feelings the faithful would listen to the reading of a letter recently received from their brethren of Lyons, who were in prison for the faith, some of whom had already undergone torture, the rack, or the iron hooks, and who could hear the roaring of the beasts that were to devour them in a few days, perhaps even in a few hours! "Letter from the Churches of Vienne and Lyons: the servants of Christ at Vienne and Lyons in Gaul, to the brethren in Asia and Phrygia, who hold the same faith and hope of redemption as ourselves, peace and grace and glory through God the Father and through Christ our Master."

The bishop was responsible for these lessons; he chose the books, and in each he pointed out the passages to be read at Mass. The selection of the books was a serious matter, and discretion was necessary. The books of Holy Scripture were not then, as they are now, collected into one volume approved by the Church, and of which the official character is indisputable. The greater number formed separate volumes; heretics and forgers fraudulently sought to introduce apocryphal books into the sacred collection, or, on the other hand, to exclude books or passages adverse to their opinions. Thus it happened that in the third century the Apocalypse, for instance, had not yet been admitted as genuine in some churches. It was already a settled thing that certain books of the Bible should be read at stated times of the year, but as yet the Holy Scriptures had by no means been divided into a series of lessons embracing the whole liturgical cycle; this was not done till at least two or three centuries later.

The lessons were read from a raised place, in order that the reader might be seen and heard by all. St. Cyprian likens the pulpit or *ambo* to the tribune of the Roman magistrates.[1]

In the Mass as we now have it the number of lessons is usually reduced to two, the Epistle and Gospel. Some of the most ancient Masses, such as those for vigils, Ember days, and Holy Week, have retained a larger number. But from all Masses any other book than the Bible has been rigorously excluded.

Between the lessons psalms were recited or sung, either with responsories, with alleluia, or as tracts.[2]

Lastly, these lessons and graduated chants led up to what was the lesson *par excellence*—that is to say, the Gospel, which was read with great solemnity. After a certain date it was no longer entrusted to a lector, as were the other books, but to the deacons only, and it was preceded by the salutation, *Dominus vobiscum,* addressed to the people. In this case also it was usually the bishop who chose the passage to be read, which he himself afterwards commented upon, or else delivered an exhortation suggested by the Gospel of the day. The greater number of the sermons left to us by the Fathers of the Church are in the form of *homilies*—that is, commentaries on the Gospel or exhortations based upon it. The bishop would occasionally name another preacher in place of himself. Origen, who lived in the early part of the third century, gives us some valuable information on this point. After the lessons had been read on a certain day he addresses the people and says: "Several passages have been read from the Book of Kings: the story of Nabal, the flight of David before Saul, the passage which relates how David took Saul's lance; David taking refuge with King Achis; and lastly, how Samuel appeared to Saul by means of the divining spirit. Here are four different episodes. If I comment upon each it will take a very long time. Let the bishop himself indicate the passage on which I shall preach." The bishop chose the last episode, and Origen, who seems to have been equally well prepared on any of the four subjects, preached a sermon, which is still celebrated, on the divining spirit of Endor.[3]

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[1] *Epistle* 39.

[2] *Cf. supra,* p. 32.

[3] Migne, *Patrologia Græca,* t. xii., 1012. This passage has been carefully studied by A. Jahn; *cf. Texte und Untersuchungen,* edited by A. Harnack, Leipzig, 1881, t. ii.

The custom of the sermon being preached after the Gospel is evidently a survival of this ancient tradition.

The *Credo,* which on certain days is said after the Gospel, had not at the time of which we are speaking been introduced into the Mass. It was used in the ceremony of baptism and on some other occasions. There, indeed, the profession of faith was in its right place, much more so than in the Mass.

It may have been after the Gospel, too, that originally the prayer of the faithful was to be found. This prayer has now completely disappeared from our Liturgy; only a faint trace of it remains, a mere link, which has, however, sufficed to reveal to a keen critic the existence of this solemn rite. After the Gospel the priest says: *Dominus vobiscum. Oremus.* It is the beginning of the collective prayers; but now this invitation is barren of result. No one prays, the choir sings a psalm (the offertory), the pontiff and his ministers prepare the sacrifice. There is, therefore, a hiatus here. In the ancient Liturgy a prayer was said at this point. The faithful stood with outstretched arms and eyes raised to heaven, like those *orantes* painted on the walls of the catacombs, or else, prostrating themselves, they prayed in silence. Then the priest began to pray in their name, as he had done at the first Collect.[1] Perhaps the prayer now said as an offertory in the Mass for the Dead is an ancient form of the prayer once said in this place. It has a ring of antiquity about it, and in character is much more like a prayer than an offertory:

> O LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the lion's mouth, that hell may not swallow them up, and that they may not fall into darkness, but may the holy standard-bearer Michael lead them into the holy light; which thou didst promise to Abraham and to his seed of old.
>
> We offer to thee, O Lord, sacrifices and prayers: do thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to life.

Second Part of the Mass, or Mass of the Faithful.

The first part of the Mass is now at an end; it is easy to see what was the original liturgical design—lessons from Holy Scripture with singing of psalms and a sermon on the lessons that had been read. These rites, as we have already said, have no direct or necessary connection with the Sacrifice.

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[1] Mgr. Duchesne (*Christian Worship*, p. 172) is of opinion that a trace of this prayer remains in the series of prayers employed on Good Friday (*cf.* p. 68).

The catechumens, the penitents, and the Gentiles who had been present at the first part of the meeting are now dismissed.[1] The most solemn part of the Mass, the actual Sacrifice, or the *Mass of the Faithful,* as it is usually called, begins, and the liturgical character of the rites and prayers is entirely changed. The people take scarcely any part in it: they sing no psalms nor do lectors read lessons; even the deacon remains silent, the pontiff alone continues to pray, almost without interruption, in a series of prayers, the whole, both prayers and ceremonies, being intimately connected with the Sacrifice and ordained to that end.[2]

1. *The Offertory.*—The first act is the oblation. Each of the faithful had to make an offering in order to unite himself to the Sacrifice; they offered the bread and wine to be used for the Sacrifice and to serve for the Communion, and at the same time made offerings for the poor, for widows, for the clergy, and for other good works in connection with the Church. Hence we see that the offerings now made at this part of the Mass are not simply an exhibition of charity, nor are they given merely as alms. This oblation was originally almost sacred in its character, being made with a view to the Sacrifice, and to unite the faithful to the great action now about to be performed at the altar. The same may be said of the offerings for Masses, against which some have so unjustly protested.

Tertullian, who has something satirical and incisive to say on all occasions, thus addresses a man whom he wished to dissuade from marrying a second time. How would he arrange about his offering? Would he make it for his dead wife or for the living one? He would have to choose. Tertullian pities the man who found himself in this plight.[3]

The offering was made in silence. It was not till the fifth century, in the time of St. Augustine, that the practice was introduced of singing a psalm in two choirs, as was done at the introit. Here, again, there has been an abbreviation; the psalm has gone and only the antiphon remains. This chant was called the *Offertory.* The offertory in the Mass of the Dead, which we quoted above, has kept one verse. Sometimes instead of a psalm a passage was taken from another part of Holy Scripture or even from some other book.

The pontiff and deacons receive the offerings, putting on one side those destined for the poor and the clergy and placing on the altar the bread and wine that were to serve for the Sacrifice. A little water is added to the wine in the chalice.

[1] Tertullian complains of heretics who allowed catechumens and even pagans to be present indiscriminately at their Mass. *De Præscriptione hæreticorum,* c. 41.

[2] It must be understood that this reasoning is based on the primitive text of the Mass. Later additions have but slightly altered its character.

[3] *De exhort. ad Castit.,* c. 11.

This fact is attested by St. Justin in the third century. St. Cyprian, who dwells at some length on this liturgical custom, tells us that the wine in the chalice signifies the Blood of Christ and the water represents the faithful; and that this mingling of the wine and water in the chalice teaches us that the faithful are united to Christ and abide in His love, and that nothing can separate them from Him, just as the wine and water in the chalice, when once mixed, cannot be separated.[1] The prayer still said in the Roman Liturgy, at the mingling of the wine and water, eloquently expresses this mystery.[2]

In the second century the necessity had arisen of condemning heretics who, like total abstainers and modern temperance societies, rejected the use of wine. They styled themselves hydroparastatai—that is, those who offer water, and they actually claimed to consecrate with pure water.

When all is prepared for the Sacrifice, the priest says a collective prayer over the offerings. This prayer begins with an invitation to the faithful: "Brethren, pray that my sacrifice and yours may be acceptable to God." The faithful join silently in the prayer of the priest, who expresses the desires of all in the "prayer over the offerings," which we now call the Secret. The idea constantly expressed in the ancient "secrets" is that God may deign to receive favourably the offerings made to Him, and in return bestow His grace or His gifts upon the faithful. It might almost be said that they suggest an exchange between earth and heaven; the faithful, offering material gifts that are to be sanctified, beg for heavenly gifts in return.[3]

2. *Preface and Canon.*—The first act of the Mass—that is, the offering or offertory—is finished, and the gifts of the faithful, the bread and wine, are on the altar. The pontiff goes on to the prayers which are to bring about the transformation of these elements into the Body and Blood of Christ. The prayer becomes more solemn; the Eucharistic Supper, at which Christ offered Himself for the first time to His Father, is about to be renewed. The pontiff invites the faithful to pray more fervently: "The Lord be with you." "And with thy spirit," the people answer. The ordinary invitation to recollection and prayer is not sufficient; the priest becomes more pressing and insistent: "Lift up your hearts." "We have lifted them up to the Lord," again the faithful

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[1] *Ep.* 63, n. 13; Migne, *P. L.*, iv. 395.

[2] *Deus, qui humanæ substantiæ dignitatem*, etc.

[3] It will be observed that the Roman Mass has faithfully preserved all these rites, and that there have been very few additions or changes. The prayers, *Suscipe sancte Pater; Offerimus tibi Domine calicem; In spiritu humilitatis; Veni Sanctificator; Suscipe sancta Trinitas;* are in reality other forms of the prayer *super oblata*. The washing of the hands is also an ancient ceremony.

answer. "Let us give thanks unto the Lord our God," says the priest; and the people reply: "It is meet and just."

"It is truly meet and just, right and availing unto salvation," continues the priest, "that we should at all times and in all places give thanks unto thee, O holy Lord, Father Almighty, everlasting God."

He enumerates all God's benefits—the creation of the world, the miracles wrought in the desert in behalf of the people of God; then the incarnation, the work of redemption, the earthly life of the Word, and His passion.

At this moment the improvisation of the celebrant follows closely the Gospel account of the Last Supper, and the mysterious words spoken for the first time by Jesus on the eve of His death are repeated at the holy table. Thereupon the bishop, taking as his text the last words, "Do this in memory of Me," expands them, recalling to memory the passion of the Son of God, His death, resurrection, ascension, and the hope of His glorious return, declaring that it is truly in conformity with Christ's command, and in commemoration of these events that the congregation offers to God this eucharistic bread and wine. Finally, he prays the Lord to regard the oblation with favour, and to cause the virtue of His Holy Spirit to descend upon it in order that it may be made the Body and Blood of Christ, the spiritual food of His faithful people, and the pledge of their immortality.[1]

The Canon ends with a doxology in honour of Christ, because it is in Him, through Him, with Him, that all glory and praise is rendered to the Father in the Holy Spirit. And the faithful answer: *Amen, so it is,* as though to testify once more that during the whole of this prayer they had kept themselves united with the pontiff.[2]

This long prayer is the eucharistic prayer, the prayer of thanksgiving.[3] At the present day it is divided into two parts of unequal length, the Preface and the Canon, by the chanting of the *Sanctus* or *Trisagion.* This hymn, though very ancient, was not originally in this place; now it is said at the end of every Preface, the closing sentences of which lead up to it; but the sense shows that it is merely an interruption, and the prayer is again taken up in the Canon. The Preface, like the collective prayers to which it is analogous, was originally an improvisation, though the subject was always the same: thanksgiving rendered to God the Father for His benefits, for the incarnation of His Son, for the redemption, the passion and all the other mysteries of the life of Christ. The great number of Prefaces which have been preserved give proof of the liberty then allowed to the celebrant. We even have a curious instance among the ancient Prefaces of a celebrant who, abusing the licence of improvisation, did not hesitate to manifest his antipathies in his prayer, and to confide to God the Father Almighty the secret of his distrust of a whole class of the faithful, known as the Ascetes.[1] Fortunately this is an exception: the Prefaces are, on the contrary, remarkable for their solemnity of tone, sublimity of inspiration, and depth of teaching.

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[1] Duchesne, *Christian Worship,* p. 62. The eucharistic prayer thus summarized corresponds to the existing Preface and the prayers of the Canon: *Te igitur, Hanc igitur, Quam oblationem, Qui pridie, Unde et memores, Supra quæ* and *Supplices te.* The learned liturgist, contrary to the common opinion, but relying upon very important analogies, recognizes in the two last-named prayers the Roman *Epiclesis.* In this exposition I adopt, as will be seen, the thesis developed by Dom Cagin in the *Paléographie musicale* (1898, p. 71). In his opinion the memento of the living and that of the dead with the prayers *Communicantes* and *Nobis quoque* occupied a different place in the primitive Canon. Readers interested in this discussion are referred to this learned work.

[2] The final doxology and *Amen* of the Canon are of great antiquity, and already attested at the beginning of the second century (Διδαχή, c. 9, and St. Justin, Apol. 1 *P. G.,* t. vi., 430).

[3] *Vide supra,* p. 40.

And now the Last Supper has been renewed: Jesus has come once more into the midst of His faithful people; the Holy Spirit has descended again to complete the action of the Sacrifice, and the Father has accepted the sacrifice of the Body and Blood of His divine Son.

3. *The Communion.*—All that follows relates to the Communion, and might be called the third part of the Mass. The pontiff proceeds to the fraction of the host which is to be distributed to the faithful. This is an act of such importance that in ancient times the Sacrifice was often spoken of as the "breaking of bread." All the liturgies contain a prayer to be said at this moment; we will quote the most ancient formula with which we are acquainted:

For the fraction of the bread:

> WE thank thee, our Father, for the life and the knowledge which thou hast made known to us by Jesus, thy Son; to thee be glory for ever and ever. Even as the elements of this bread now broken and once scattered on the mountains (in the form of grains of wheat), were brought together into a single whole, so may thy Church be gathered together from the ends of the earth, into thy kingdom; for thine is the glory and the power through Jesus Christ for ever and ever.[2]

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[1] Muratori, p. 351.

[2] Διδαχὴ τῶν Ἀποστόλων, c. 9. Observe that this doxology is identical with the end of the prayer of the Canon: *Per quem hæc omnia,* which is now considered to be most probably a prayer for the *fractio panis.* In the Roman Liturgy the *Pater,* with its embolism *Libera nos, quæsumus, Domine,* was placed after the *fractio.* It was St. Gregory who transferred the *Pater* to its place before the *fractio,* and by so doing brought about various changes in the end of the Canon. On the place of the *Pater* see Chapter IX.

All who assisted at the Sacrifice participated in it by Communion; in antiquity the idea of the union of the faithful with the pontiff in one and the same Sacrifice was never lost sight of. But as all who received Christ must be holy and pure, the document continues, "let none eat or drink of your Eucharist save those who have been baptized in the name of the Lord, for it was of this that our Lord said: 'Give not that which is holy to dogs.' "[1] At this moment, too, in all liturgies, the priest or deacon says in a loud voice: "Holy things for the holy;" or, "Let the impure now depart." In the Roman Liturgy of the seventh century the deacon used to say the following words: "Let him who does not communicate depart."[2]

Here also in some Churches the Kiss of Peace was given, whilst in others it came before the Preface. There is a double motive for placing this ceremony between the *Pater* and the Communion, as is done in the Roman Liturgy at the present day. In the first place, we conclude the *Pater* by saying that we forgive all who have sinned against us, and the Kiss of Peace is a token of this forgiveness. In the second place, the participation in the Body and Blood of Christ is an evident sign of union and charity among Christians.

The rite in question dates from the earliest ages of the Church. The Apostles end their Epistles with the words: "Salute one another with a holy kiss."[3] It was a new and striking token of that charity which ought to prevail among the brethren. The Kiss of Peace was preceded by a prayer for peace which is still said in the Roman Liturgy.[4] But this ceremony is now performed only at High Mass and by the clergy alone.

The Communion is also preceded by preparatory prayers, some of which, as, for instance, the *Domine non sum dignus,* are very ancient.[5]

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[1] Διδαχή, c. 9.

[2] Tertullian certainly alludes to this rite when he says: *Etiam ethnici. . . . Sanctum canibus et porcis margaritas . . . jactabunt* (*De Præscr.*, xli.; *cf. De Spect.*, c. xxv.). It has been justly remarked that this rite of the Roman Liturgy is known to us only through an allusion made by St. Gregory (Duchesne, *Christian Worship,* p. 171). However, it has been forgotten that the following words are to be found in the Roman Pontifical: *Exorcistam etenim oportet . . . dicere populo, ut qui non communicat, det locum.* It is curious to observe that these words are here put into the mouth of the exorcist. A Roman sacramentary (unedited) has preserved this dismissal almost in the same terms (*cf.* Thomassi-Vezzosi, t. vii., p. 9).

[3] 1 Pet. v. 14; Rom. xiii. 16; 1 Cor. xvi. 20. In the Eastern Churches, as in the Gallican rite, the Kiss of Peace was given before the Preface; it is most likely that in the primitive Roman Liturgy it occupied the same place. *Cf. Paléographie musicale, loc. cit.*

[4] *Domine Jesu Christe, qui dixisti apostolis tuis: Pacem meam,* etc.

[5] Its existence is attested by Origen, Hom. VI. in *Ev.;* St. Chrysostom, *Homilia de S. Thoma.* In the Roman Liturgy there are three prayers

The pontiff communicates first, then the priests, and afterwards the whole congregation. The bishop lays the Eucharist under the form of bread in the open right hand of each communicant, saying as he does so: *Corpus Christi* (The Body of Christ). The deacon then presents the chalice to each one with the words: *Sanguis Christi, calix vitæ* (The Blood of Christ, chalice of life).[1] The doctors and Christian moralists of that day did not fail to remind the faithful how pure they should keep those hands that had received the Body of the Lord.[2] After all those present have communicated, a portion of the Eucharist is reserved and the deacons carry it to the sick and to those in prison. It is the great bond of union between all the members of Christ; as St. Paul had said: "We are one body, all that partake of one bread." When receiving the Eucharist, each one responds "Amen, so it is," thus making an act of faith in the real presence of Christ under the sacred species.

The religious revolution of the fourth century made its influence felt in the Liturgy by giving greater complexity to ceremonies. Just as the idea had arisen of singing a psalm in alternate choirs at the beginning of the Mass as the bishop and his escort advanced to the altar, and another at the offertory whilst the faithful brought their gifts, so a psalm with an antiphon was sung during the Communion. A few centuries later the tendency was, on the contrary, to curtail and abbreviate; the Communion, like the introit and offertory, retained only a verse or an antiphon in place of a whole psalm. Psalm xxxiii., *Benedicam Dominum in omni tempore,* was the one most frequently chosen, because of the significance of the verses: "O taste and see that the Lord is sweet."[3]

After the Communion a prayer of thanksgiving is said, the prayer now known as the Postcommunion. The ancient document from which we have already quoted gives the following formula:

> "WE thank thee, O holy Father, for thy holy Name, which thou hast made to dwell in our hearts, and the knowledge, faith and immortality which thou hast revealed to us through thy Son Jesus. To thee be glory for ever! It is thou,

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in preparation for the Communion: *Domine J. C. qui dixisti; Domine J. C., Fili;* and *Perceptio corporis tui.* The *Agnus Dei* which precedes them is of later date.

[1] The Roman Liturgy has preserved the *Corpus Domini* and *Sanguis Domini,* each of which is followed by a short thanksgiving, and then comes a prayer of thanksgiving for the Body and Blood together.

[2] Tert., *de Idol.,* c. vii.; St. Cypr., *Ep.* lxiii., etc.

[3] Dom Cagin, Preface to the Ambrosian antiphoner (*Paléographie musicale,* 1897, p. 23).

> O Master omnipotent, who hast created all things for the glory of thy name, who hast given to men meat and drink, that they may enjoy them in giving thee thanks. But to us thou hast given spiritual meat and drink, and life eternal through thy Servant. We give thee thanks before everything, because thou art mighty. To thee be glory for ever! Be mindful, Lord, to deliver thy Church from all evil and to perfect it in thy love. Gather it together from the four winds of heaven, this sanctified Church, for the kingdom which thou hast prepared for it; for thine is the power and glory for ever! May grace come and this world pass away! Hosanna to the Son of David! If any one be holy, let him come; if any one be not, let him repent. The Lord is at hand. Amen."

The prayers now said as postcommunions or thanksgivings are always brief; and though they may not have such intensity of inspiration or such an enthusiastic tone about them as the prayer just quoted, nevertheless, they express similar thoughts; they give thanks to God for the heavenly food and drink that He has given us.

And now the Sacrifice is consummated, the Mass is finished. The faithful have received the Body and Blood of our Lord; the sacrament of union and love has been accomplished.

The bishop gives his blessing to the people, and the deacon dismisses them. The form of blessing now used is the short one: *Benedicat vos omnipotens Deus . . .;* in the Masses for Lent, however, a more complete and more ancient form of blessing has been preserved. The deacon still invites the faithful to bow their heads for the blessing: *Bow down your heads before God.* Then the bishop or priest pronounces a formula of blessing, which is now the prayer *over the people.*

The form of dismissal has remained the same: *Go, the Mass is ended.* Tertullian and St. Cyprian speak of this dismissal.[1]

During this long ceremony the night has slipped away and day has begun to dawn. As the faithful make their way back to their homes, they might even now meet some *contadini* on the Roman roads, going to the city, or artisans on their way to work.

It is easy to understand how deep a religious impression these expressive and sublime ceremonies would leave on the minds of the Christians of those early times, and what strength they drew from them to enable them to face the struggles of daily life.

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[1] Tert., *de Anima;* St. Cyprian, *Lib. de Spect.* In the Roman Liturgy the dismissal of the faithful precedes the benediction. The reason for this is probably that the deacon announced the end of the Mass, and the Pope, who had just celebrated, left the altar and blessed only such of the faithful as pressed around the procession. The Gospel from St. John, at the end of Mass, is a later addition. The word *missa* originally signified *dismissal,* and was used at the end of every service. The real meaning of the phrase is, then: "Go, you have permission."

At the present time, as we have said, it is more difficult to grasp the meaning of liturgical ceremonies, because of the changes that have supervened, the difference of language, and other accidental circumstances. Liturgical prayers and rites have acquired a character of sacerdotal rigidity which they had not in the beginning. The habit of following the priest in the prayers he says and of uniting oneself to the action of the Sacrifice has been more or less lost. During Mass people even read prayers which have very little connection with the Liturgy of the Church, being rather the fruit of private devotion.

But it is evident that with very little effort we could again place ourselves in exactly the same conditions as Christians in the third century. Our Mass is the same as theirs, as regards its rites and formulas, except for a few changes and additions in details. Nothing has been lost; so that a Christian of those days, were he to come among us now, would find in his missal or prayer-book the greater part of the prayers he had been accustomed to recite.

He would find in the first part of the Mass the lessons from the holy books which used to instruct and edify him; the singing of the Gradual and the alleluia in which his faith and religious enthusiasm found expression. The eucharistic banquet moves on as of old from phase to phase: the Offertory with its prayer of offering, the preparation of the bread and wine on the altar; the Preface with its eloquent expression of the gratitude of Christians to God, their Creator, the Giver of all gifts; the story of the sacred repast in which Christ gave thanks to His Heavenly Father and instituted the Sacrament of His Body and Blood; the distribution of the heavenly food; and finally the thanksgiving after Communion and the concluding ceremonies of the Mass. It is the same Sacrifice, the same eucharistic Sacrament. It is for the faithful to allow it to act on their souls as it did upon those of our fathers in the faith.[1]

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[1] The Euchology in the Appendix to the present work gives the Ordinary of the Mass, commented upon and interpreted in the light of antiquity.

CHAPTER VIII

ATTITUDES DURING PRAYER, AND LITURGICAL GESTURES

THE attitude of the body during prayer is not a matter of indifference; the feelings of the soul, the thoughts passing through the mind, are thereby as clearly manifested as by a glance, a gesture, or by the expression of the face. Exterior worship is the symbol of interior adoration. The proud, self-confident deist, when he prays, prays standing, like the Pharisee of the Gospel. With head upraised and haughty look, satisfied with his own doings, he compares himself with others, giving himself the preference. He will not humble himself before God, and seems to treat with Him as with an equal. The Christian in his posture during prayer shows an entirely different conception both of himself and of God. He, too, sometimes prays standing, but how respectful is his attitude! Ancient monuments, frescoes, sarcophagi, mosaics and glasses show us the *orante*—*i.e.*, one who prays—standing with head erect, eyes raised to heaven and arms outstretched in the form of a cross.

To stand is a mark of respect; people rise when they wish to do honour to any one. It is also the attitude of a free man. Terror or the sense of our own unworthiness makes us bow the head and bend the knee; the Christian, therefore, prays standing, in order to show his confidence in God his Father and the holy freedom of his relations with that Father.

He feels that he is God's child, His son by adoption. The catechumens who had not yet been baptized, instead of holding the head erect and raising their eyes to heaven, bent the head and lowered the eyes. They had not as yet the right to look upon God as their Father; only after baptism were they permitted to say the prayer beginning with the words "Our Father."

But the Christians, although they prayed standing, never forgot that they were but weak creatures in presence of their God. They stretched out their hands and raised them towards heaven in token of humility and supplication.

This attitude is so natural to the creature before God that we find it in heathen worship, on Egyptian, Etruscan and Roman monuments. But Christians loved to see in it a remembrance and a symbol of Christ on the cross. "We Christians," says Tertullian, "pray with eyes raised to heaven and hands outstretched because we are innocent, bareheaded because we have no need to blush. . . . We are not satisfied to raise our hands as the pagans do, but we stretch them out in remembrance of our Lord's Passion. . . . We do not lift up our hands ostentatiously (like the pagans), but modestly and with moderation."[1]

It is not easy to find any ancient record or texts in which mention is made of the present practice of praying with joined or clasped hands; allusion is made to it, however, in the Acts of St. Perpetua and St. Felicitas.[2]

The habit of standing to pray has been preserved even to the present day, for we stand for the Gospel and for the *Magnificat* and *Benedictus,* which are taken from the Gospel, also for the Collects, the Preface and part of the Canon. But the custom of raising the hands in the form of a cross has almost completely disappeared, and is now merely a practice of private devotion. This is to be regretted. The only official survival of the custom is that the priest extends his arms in the form of a cross when saying the Collects, Preface and Canon.

A kneeling posture was also used for prayer. It is the natural attitude, dictated by fear, respect, submission or humility—sometimes, indeed, by servility. One who knows he is guilty and asks for pardon will always and everywhere kneel and bow down.

That man should kneel before God is as legitimate and right as (generally speaking) it is despicable and indicative of an ignoble character for one man to kneel before another. God is our master, Almighty and Infinite; He it is who has given us life; upon Him we depend every moment of our existence. We have to render to Him an account of our actions, for He is our judge. Nothing could be more natural, therefore, than that we creatures should prostrate ourselves and humble our pride before Him, that we should bow our heads and, confessing ourselves guilty before Him, the all-holy God, should implore Him to forgive us our sins.

It is not surprising, then, that Christians whose faith gives them so deep a feeling of the greatness of God and the misery of man should often kneel when they pray, as a sign of penance, repentance or humility. In the early ages of faith it was more especially the custom to kneel for prayer during the time of the year consecrated to penance. But on Sunday and from Easter to Pentecost, being a time of rejoicing, the faithful did not kneel to pray. St. Irenæus, in the second century, well explains this: "We kneel on six days of the week in token of our frequent falls into sin; but on Sunday we remain standing as if to show that Christ has raised us again, and that by His grace He has delivered us from sin and death."[1]

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[1] *De Orat.* xi. and xiii. and *Apol.* xxx. A like interpretation is given of this attitude by St. Ambrose, St. Maximus of Turin, Asterius of Amasea, etc.

[2] Junxi manus vt digitos in digitos mitterem, etc. *Texts and Studies,* i., ii., p. 79. *Cf.* also the sermon for the feast of St. Scholastica attributed to St. Bede.

The custom of genuflexion and prostration, like other attitudes of Christian prayer, dates from apostolic times. St. Stephen knelt as he said his last prayer; St. Peter and St. Paul prayed kneeling; the brethren who came to accompany the Apostle to the ship which was to take him on his way to Jerusalem knelt on the shore to pray.[2] The practice of kneeling for prayer is older even than Christianity; so natural is it to the creature that we find it among the Jews and even in the majority of heathen forms of worship: it may be said to be one of the rites of that natural religion which exists deep in the hearts of men.

The custom of not kneeling on Sundays or during Paschal-time prevailed in all liturgies, and seems to be of apostolic origin. When, to some extent, the Liturgy lost its influence and character there was a tendency to dispense with these finer shades, and to bring everything to a monotonous uniformity of practice, so that scarcely a vestige remains of such refinements. Most liturgies, however, still preserve traces of the invitation given by the priest or deacon to the faithful: *Bow down your heads before God,* or *before Jesus Christ; bow down for the blessing; let us bend our knees; rise up; stand up.*

These words were not merely a signal to the faithful; they were a command which, it appears, was not always obeyed. In the fifth century a preacher complains of this as follows: "When the deacon says, *Flectamus genua,* I see many who remain upright like pillars."[3]

The Masses of Lent, Ember days and Vigils, which are very ancient and markedly penitential in character, have retained the deacon's invitation to kneel for prayer or to prostrate in the formulas *Flectamus genua* and *Humiliate capita vestra Deo.* The Bishop or priest then gave his blessing to the kneeling people, using words expressive of contrition or supplication, which have been preserved in those remarkable prayers known as *prayers over the people.*

The genuflexion often became a prostration of the whole body; in monuments of ancient art we have examples of both postures. Sometimes there was confusion between the two; for instance, there was a class of public penitents who called themselves indifferently *prostrators* or *kneelers.*

At the present time the faithful kneel for the Collects, for part of the Canon and, as a rule, whenever liturgical prayer assumes a more humble and suppliant tone. The custom of prostrating is no longer kept up among the people, except at the elevation at Mass and at benediction of the Blessed Sacrament. But it is still retained in the ceremonies of ordination, the consecration of virgins, and religious profession; the priest also prostrates on certain days in Holy Week, days which have preserved so many vestiges of the oldest rites.

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[1] Fragment of St. Irenæus in the "*Questions and Answers to the Orthodox*" of the pseudo-Justin. *Cf.* Cassian, *Coll.* xxi., c. xx.; St. Ambrose, *Hexameron,* vi., c. ix., n. 74.

[2] Acts vii. 60, ix. 40, xx. 36, xxi. 5, etc.

[3] St. Cæsarius, *Serm.* lxxxv., sect. 1, 5; *Constitutiones apostolorum,* lib. viii., c. ix.

Some authors, founding their opinion on the fact that no traces of seats are to be found in the catacombs and on other evidence which does not fully justify the conclusions drawn from it, have supposed that the faithful never sat down during Divine Service, but at the most were allowed a staff to lean upon. This is certainly an exaggerated view. For St. Paul, in the famous chapter in which he describes a Christian assembly, says that if one of those who are seated receive a revelation, he who is then speaking must be silent.[1] Analogous expressions are to be found in Justin, Origen and other ancient authors.[2] Undoubtedly permission to be seated was less frequently granted than it is now. We know that the Greek monks, who have carefully preserved the old traditions, say the greater part of the office standing.

Preachers of the fourth and fifth centuries testify that the faithful stood during sermons. The sick and feeble were allowed to sit, but the strong were blamed for doing so.

To the Bishop alone belongs the right to remain seated; from the earliest times he has had his chair, *cathedra,* in the assembly of the faithful. Under the names of St. Peter's chair, St. Mark's chair, and those of other Bishops, very ancient seats are preserved; they are richly decorated and carved, and are reckoned among the most precious treasures of Christian antiquity. In the apse of the crypts in the catacombs a seat is dug out of the tufa for the Bishop. One of the most curious monuments of these far-distant ages is the statue of a Bishop of the third century, St. Hippolytus, majestically seated on his throne, like a senator in his curule chair. This throne or seat is a symbol of episcopal authority, a sign of his power to teach as doctor, and to preside as head of the Christian assembly. Thus not without reason does the Liturgy prescribe that at certain times the Bishop should be seated. Carrying out the same idea, seats are often set apart in the ancient basilicas for the priests who surround the Bishop and assist him in his ministry.

During the vigils and the long readings from Holy Scripture, however, every one had permission to sit down, of which even the monks availed themselves. Their offices lasted far into the night, and they could not be condemned to remain so long standing. While the readers or the cantors were in the middle of the choir, reading or singing, the monks listened seated and in silence; they stood or prostrated themselves only at certain times. Cassian in the fifth century, St. Benedict in the sixth, and other monastic legislators, speak of this custom. At first the brethren sat on mats, then stools came into use; soon the stools attained the proportions of chairs or benches, which in their turn developed into stalls, these have a recognized place as a part of monastic furniture and in the history of Christian art. Architecture and sculpture have vied with each other in making the choir, with its encircling stalls of carved wood, a thing of marvellous beauty.

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[1] 1 Cor. xiv. 30, *cf.* Acts xx. 9, "*SEDENS* quidam adolescens," etc.

[2] Tert., *de Orat.,* c. iv. See Probst, *Liturgie*, p. 23, and the whole chapter *homiletik*.

Attitudes and gestures have always been considered as of great importance in the Liturgy. Any deep-seated feeling naturally reveals itself by a gesture, and speech would avail itself of gesture to strengthen the impression it desires to convey. Impressionable or expressive characters gesticulate the most. Those of a Southern race sometimes use such descriptive action that a deaf man could guess the import of what they were saying simply by watching their movements.

In virtue of this natural law the Liturgy, which speaks to crowded assemblies, must make use of gestures, as of other symbols. At the present time, from force of habit and because of a certain conventionality which characterizes all ceremonies, we pay little or no attention to them; but on examination we shall find that most rites and formulas are accentuated by gesture. Take the Mass, for instance: when the priest says the *Confiteor,* he stands at the foot of the altar, bowing profoundly as a sign of penance and repentance; when he accuses himself he strikes his breast, and does not stand upright until the words have been said: "May Almighty God have mercy on you and forgive you your sins." Only then does he ascend the steps and approach the altar, from which the sense of his unworthiness kept him away.

Before beginning the prayer he turns towards the people, opening his arms as though to attract their attention and invite them to join in his prayer. During the Collect he holds his arms extended in the form of a cross in the suppliant attitude of an *orante.* When he asks God's blessing on the incense, he makes the sign of the cross with his hand, this being the sign of blessing; when he says, "May this incense ascend to thee, O Lord," he raises the censer. Again, when he says, "I will wash my hands among the innocent," he suits the action to the word, and washes his hands.

Before consecrating the Host and begging of God to "accept this offering," he spreads his hands over it as though to take possession of it or to show that it belongs to God. Afterwards he describes what took place at the Last Supper, as much by his gestures as by his words, so that any one assisting at Mass from a distance would be able to follow what was done merely by watching his movements. "Our Lord, the day before He suffered, took bread"—here the priest takes the Host in his hands; he goes on: "and with His eyes lifted up to heaven, . . . He blessed the bread"—while saying this, he looks up to heaven and blesses the Host with the sign of the cross. The same gestures are repeated for the consecration of the Chalice.

When the priest says, "We most humbly beseech Thee," he bows down profoundly; at the words "and to us, sinners," he strikes his breast; after the prayer for peace, he gives the Kiss of Peace to the deacon and subdeacon.

It is the same with other ceremonies. In exorcisms, the exorcist breathes upon the person as though to cast out the devil, saying: "Go out, unclean spirit!" When saying the words, "I baptize thee," the priest pours water on the head of the catechumen. In the sacraments of Confirmation and Extreme Unction the gesture and act of anointing follow closely on the prayers.

The imposition of hands is an action frequently occurring in the Liturgy. Generally speaking, it signifies the consecration of a person or thing to God. In exorcism or in the sacrament of Penance the laying on of hands implies absolution and reconciliation. It is not only, as has been said, a sign of election; it is truly a rite. In the Ordination of priests, in Confirmation and Baptism the Bishop extends his hands over the candidate, as though to point out the chosen ones to the Holy Spirit and to draw down upon them the divine inspiration.

The sinner made use of every sign of deepest sorrow in order to express his repentance and to move to compassion the Bishop and the whole assembly before whom he sued for pardon.[1] To express his contrition and the confession of his faults he struck his breast as we still do at the *Confiteor*. St. Augustine, who sometimes preached to an audience of working-men, common people, or ignorant sailors, tells us that whenever a passage of Scripture was read in which the word *confiteor* occurred, these poor people would at once strike their breasts. He was obliged to explain repeatedly in his sermons that it was quite out of place to strike their breasts when, for instance, the reader read words such as these, where Christ says to His Father: *Confiteor tibi Pater* ("I call thee to witness;" or, "I give thee thanks, O Father").[2] These liturgical gestures are to be found, I repeat, in every ceremony; it suffices to have drawn the attention of the faithful to their deep meaning.[1]

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[1] See Chapter XXVIII. on *Penance*, where the whole scene of a reconciliation is described as it took place in ancient times.

[2] This occurs several times in St. Augustine's works, notably in *Sermo* xxix. 2, *Sermo* lxvii. 1 (Migne, *P. L.*, xxxviii., pp. 431-434).

But of all gestures used in the Liturgy the most eloquent, the most frequent, as well as the most popular, is the sign of the cross. This is truly the sign of the Christian, the *signum Christi,* impressing the seal of the cross upon the forehead and heart of the disciple of Christ. Instances of its use in ancient times abound. Martyrs before entering upon the supreme struggle signed themselves with the sign of the cross; Christian soldiers fortified themselves in like manner. The faithful used it on all occasions. Tertullian (third century) in a well-known passage declares that the Christians made the sign of the cross on rising and as they were dressing, on going out of or entering into their houses, on going to the bath, on sitting down to table, on lighting their lamps—in fact, at the beginning of every action.[2] It was natural that they should often make use of it during the liturgical offices and in the administration of the sacraments. "It is by the sign of the cross," says St. Augustine, "that the Body of the Lord is consecrated, that baptismal fonts are sanctified, that priests and other ranks in the Church are admitted to their respective orders, and everything that is to be made holy is consecrated by the sign of our Lord's cross, with the invocation of the name of Christ."[3]

How was the sign of the cross originally made? Probably by tracing a cross on the forehead or breast with the thumb. The oldest texts make use of such terms as—"to mark the forehead or the heart with the sign of the cross." A poet of the fourth century thus speaks of it: "When, overcome by sleep, thou seekest thy chaste couch, remember to mark thy forehead and heart with the sign of the cross."[4] This very ancient way of making the sign of the cross is retained at the beginning of Compline, at the reading of the Gospel, and in the unctions of Baptism and Confirmation. It is still used in some countries, particularly in Spain. Much later, probably at the time of the Arian controversy in the fourth century, the sign of the cross was made by carrying the hand from the forehead to the breast, and from one shoulder to the other, with the words: *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*[5] The same motive which prompted the use of these various gestures has led to the employment of material elements in the Liturgy, thus bringing an abstract idea vividly before the minds of all by means of an outward and visible sign. Incense is a symbol of prayer ascending heavenwards; ashes signify penance or death; salt typifies wisdom that preserves and purifies; oil represents sweetness.[1] Colours, too, have their own symbolism and speak to the eye: black tells of grief and mourning; violet is a sign of penance; red reminds us of the blood of martyrs; white denotes purity, and green exuberant life.

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[1] It might be useful to study the Preface for the blessing of the font, where almost every prayer is accompanied by a corresponding action. Dom Claude de Vert has collected all these facts in his works on the Mass.

[2] *De cor. militis,* iii.

[3] *Serm.* lxxxi., *de temp. Confess.*, i. 11, etc.

[4] Prudentius, *Cath.* vi. 129. *Cf.* Martigny, *Croix.*

[5] *Cf.* Chapter XIX., *Christ the Centre of the Liturgy.*

How much more expressive and living the Liturgy becomes when we try to discover the meaning of its formulas and rites! These gestures which as a rule we make mechanically, these postures which we assume from force of habit, have a deep meaning and are in themselves a prayer.

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[1] This question is treated more fully in Chapter XXIV., *Sanctification of Elements.*

CHAPTER IX

THE *OUR FATHER*

DIVINE in its origin and taught us by Christ Himself, the *Pater noster* or the Lord's Prayer is above all other prayers. In St. Matthew's Gospel we learn in what manner we should pray:

> When ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets that they may be seen by men.
>
> But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father who seeth in secret will repay thee.
>
> And when you are praying, speak not much as the heathens. For they think that in their much speaking they may be heard.
>
> Thus therefore shall you pray: Our Father, who art in heaven, hallowed be thy name.
>
> Thy kingdom come. Thy will be done on earth as it is in heaven.
>
> Give us this day our supersubstantial bread.
>
> And forgive us our debts, as we also forgive our debtors.
>
> And lead us not into temptation. But deliver us from evil. Amen.[1]

St. Luke gives a shorter form: he tells us that Christ taught it to His disciples when they asked Him to teach them how to pray.[2]

The form given by St. Matthew is the one always used in the Catholic Church. This truly heavenly prayer has been repeated by every generation since the time of Christ. It accords so well with man's deepest religious feelings that it rises naturally to the lips, even after long years of forgetfulness or when the soul is struggling in the darkness of doubt. Christians in every age have given it the first place in their prayers. The Fathers and Doctors of the Church have looked upon it as the summary of all prayer, containing in its seven petitions the substance of all that man can ask of God. So numerous are their commentaries on it that to attempt a fresh explanation would be superfluous; we need only refer to their writings. The prayer was explained to the catechumens preparing for baptism, who had to learn it by heart; yet none except baptized Christians were allowed to recite it publicly, because not until they had been made children of God by baptism had they the right to address Him as *Our Father.* It is indeed, as it used to be called, the prayer of the faithful (ἐυχὴ πίστων), the form of prayer belonging to the new alliance, the pledge of the new covenant between God and man.

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[1] St. Matt. vi. 5. For the different readings and the use of the *Pater*, *cf*. H. Chase, *The Lord's Prayer in the Early Church* (Cambridge, 1891, vol. 1 of *Texts and Studies*).

[2] St. Luke xi. The formula here is as follows: "Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation."

Christians are therefore invited to repeat it frequently. In the *Doctrine of the Apostles,* which we have often quoted, the faithful are enjoined to recite the *Pater noster* three times a day; the formula there given ends thus: ". . . Deliver us from evil, for Thine is the power and the glory for ever. Amen" (cap. viii.). St. Ambrose, St. John Chrysostom, St. Augustine, and many others, exhort the faithful to say it often in their private devotions.[1]

Besides being used in private, the Lord's Prayer holds an important place in the official Liturgy of the Church. It was fitting that this prayer of all prayers, given to us by Christ Himself, should find a place in the Mass, among the solemn prayers of the Canon to which it was annexed.[2]

The early Fathers held that by the daily bread for which we ask in one of the petitions of the *Pater noster* we mean not merely that which nourishes the body, but more especially the Bread of life, the Body and Blood of Him who said, "I am the living bread," which we receive in Holy Communion.

In the Roman Liturgy the *Pater noster* is now recited during the most important part of the Mass, the Canon, between the Consecration and Communion, by the decree of St. Gregory the Great, who says he "considered it unfitting that we should omit to say over the Body and Blood of the Redeemer the prayer which He Himself had composed, and which the Apostles had used as a prayer for the consecration of the Host."[3] In the Roman Church before St. Gregory's time the *Pater noster* came after the fraction of the Host, and was immediately followed by the Kiss of Peace. It was very suitably placed here, for in liturgical tradition there is a close relation between this prayer and the ceremony of the Kiss of Peace. After asking our Lord to "forgive us our trespasses as we forgive them that trespass against us," the Kiss of Peace follows as a sign of forgiveness and reconciliation. Thus, in many liturgies, the Lord's Prayer is found close to

[1] St. Aug., *Serm.* 58, c. x., s. 12; *De Serm. Dom.,* ii., vi., parag. 26, etc.

[2] On the place of the *Pater noster* in the Mass, see, among others, Probst, *Lehre und Gebet,* p. 316 *et seq.; Liturgie,* pp. 253 and 355; Dom Cagin, *Paléogr. musicale,* 1897, pp. 80, 81.

[3] *Ep.* ix. 12 (26), to John of Syracuse.

the Kiss of Peace, as though attracted by it. St. Gregory separated them, but gave a more honourable place to the *Pater noster* by inserting it in the Canon; this change had the advantage, whether designedly or not, of bringing the Roman nearer to the Greek Liturgy and to ancient tradition. St. Augustine tells us that almost all Churches recite the *Pater noster* after the consecration; other authors of the fourth and fifth centuries assign to it the same position.[1]

In the Mass the *Pater noster* is, so to speak, set or framed in a kind of preface or prologue and a conclusion.[2] The prologue is intended to give special solemnity to the recital of the prayer that follows, and to awaken the attention of the faithful by reminding them that they are about to listen to the very words of our Lord Himself.[3] When the people have answered *Sed libera nos a malo,* the priest develops this petition as a conclusion.

All ancient liturgies have, like the Roman Liturgy, a preface and conclusion to the *Pater noster,* but the formula sometimes varies. In the Gallican Mass it runs as follows: "Not trusting in our own merits, but in obedience to the command of our Lord Jesus Christ thy Son, we make bold to say: Our Father, etc." And at the end: "Deliver us, O Almighty God, from all evil and from all danger, and preserve us in every good work, in perfect truth and true liberty, God, who reignest for ever and ever. Amen."[4]

The response of the people, *Sed libera nos a malo,* is also an ancient liturgical tradition. In some liturgies the people are still more closely associated with the prayer; for instance, in the ancient Greek Liturgy they say it aloud with the priest; in the Mozarabic Liturgy they answer "Amen" after each petition.

Besides being said at Mass, the *Pater noster* has a place in the Divine Office. From the first, as has been said, Christians were invited to say it several times a day. Such frequent repetition in private naturally led to its recital in the offices said in public, which seemed to be only developments of private worship. The custom dates from very early times. In the Divine Office the *Pater noster* is usually preceded by the Litany *Kyrie eleison.* The *Apostolic Constitutions* and the *Doctrine of the Apostles* direct it to be said three times daily.

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[1] St. Aug., *Sermo 227, ad infantes; ad Paulin.,* ep. 149, s. 16.; St. Cyril, *Cat. Myst.,* v. 6.

[2] See Chapter VII.

[3] The short Roman prologue should be compared with St. Cyprian's words: "Dominus inter cætera salutaria sua monita et præcepta divina, quibus populo suo consulit ad salutem, etiam orandi ipse formam dedit, ipse quid precaremur monuit et instruit." *De Orat. Dom.*

[4] There are several examples in the Fathers of endings to the Lord's Prayer; for instance, Hilary in *Ps. CXVIII.,* n. 15 (Migne, *P. L.,* ix. 510), Jerome in *Matt.* (*ibid.,* xxvi. 206, etc.).

The account given by the Abbots John and Sophronius of their visit to St. Nilus at Sinai describes the office said there. In the evening, after six psalms had been recited, the *Pater noster* was said: twice it was repeated after other psalms and again after the hymns and after Lauds.[1] From the East this custom spread to the West.

By the Council of Girone in 517 it was decreed that the Lord's Prayer should be said aloud by the priest at the end of Vespers and Lauds. St. Benedict, who borrowed many customs from the East and was frankly eclectic in the composition of his office, has preserved this tradition. The *Pater noster* is recited with the *Kyrie* at the end of each Hour, and with special solemnity at the end of Lauds and Vespers, so that when these words, "Forgive us our trespasses as we forgive them that trespass against us," are heard, all wrongs and injuries may be forgotten.[2] The *Pater noster* occupies a less important place in the Roman canonical office, being said only at penitential seasons, with other prayers. Its recital before and after each office is a more recent, though universal custom.

In the rite of Baptism, however, the liturgical importance of the *Pater noster* is very marked. A catechumen who desired to be admitted into the Church and to receive Baptism had to learn the Apostles' Creed and the Lord's Prayer—the Creed as being the summary of his faith and the Lord's Prayer as teaching him how he must henceforth pray and what were to be his relations with God the Father. Now that Baptism is usually administered in infancy, these two prayers must be said by the godfather and godmother; but an adult must himself recite them. In ancient times this *traditio* of the *Pater noster* was a very solemn ceremony, which took place, as a rule, in the middle of Lent. The priest charged with the duty of preparing the catechumens recited the Lord's Prayer, explaining each petition. Among the works of the early Fathers, especially of St. Augustine, sermons are to be found which are simply explanations of the *Pater* written in these very circumstances. The newly-baptized neophyte, turning to the east, repeated the prayer himself; this was the closing ceremony in the administration of Baptism.

The *Pater noster* is also used in the administration of other sacraments, as though to show that a Christian could not receive the great graces attached to the sacraments without making such acts of faith, confidence, submission and love as are contained in the formula of the Lord's Prayer.

And, indeed, does not this prayer contain a summary of the whole Christian life? It reminds the faithful that in Baptism they became the children of God. The great and supreme desire of the Christian is to see the name of God hallowed upon earth and His reign established over all mankind. To be submissive to God's will, recognizing it in everything, in joy as in sorrow, is not this the highest perfection? The Christian must look to his Father in heaven to supply his needs, knowing that he owes all he has to God, and that from Him he obtains his daily bread. He does not ask for riches, glory, or honour; he is satisfied with the daily bread that will sustain his life in this world. Or, rather, to take the ancient interpretation, he asks for the supersubstantial bread which is the food of the soul. The Christian must humble himself for his sins, striking his breast and saying: "Father, forgive me, for I have sinned." Lastly, he must ask the help of God, his Father, to enable him to resist evil temptations.

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[1] *Cf.* Bäumer, *Geschichte des Breviers*, pp. 127 *et seq.* and 177, 178.

[2] *Regula*, c. xiii., on the *Pater noster* at the end of the Hours. *Cf.* Mansi, viii. 550; Labbe, iv. 1569.

Thus everything is comprised in this wonderful prayer; whence the importance attached to it by the Doctors of the Church in all ages, and its place of honour in the Liturgy. The Christian who desires to live in the spirit of the Church will often meditate upon it, and will make it the rule of his life.

CHAPTER X

THE HYMNS OF THE LITURGY

THE early Christians found in the psalms the truest and most eloquent expression of their faith and of the enthusiasm with which it inspired them. The glory of the Most High, His power, justice, wrath, all are written there; the work of the Messias, His humiliations and triumphs, the glory of Jerusalem (a figure of the Church), the attacks of her enemies and her victories over them. Therefore, in all Christian prayer and in every ceremony of Christian worship the psalms have their appointed place, preponderating over every other form of prayer; they have retained this place through long ages, and still form the groundwork of the Church's official prayer.

But the faithful, while modelling their prayers on the divinely-inspired psalms, were themselves from time to time favoured with inspiration, and vied with the psalmist, expressing the devotion that filled their soul in words of their own. We have only to read the Epistles of St. Paul to be aware that in the primitive Christian assembly religious enthusiasm found vent in songs, prayers, and sometimes even in inarticulate sounds. Thus a whole class of prayers besides the songs now known as hymns was introduced into the Liturgy. In ecclesiastical antiquity the word *hymn* is used in a very wide sense, being applied to psalms as well as to every composition in which the praises of God are sung in a poetical and less restrained manner.

In the early days of the Church these compositions were very numerous. With the psalms, lessons and prayers they constituted the primitive Liturgy. Evidence carefully collected from the first centuries proves that such hymns were in frequent use;[1] some traces of them have been found in St. Paul's Epistles and in other parts of the New Testament. The heretics, abusing the liberty allowed to the faithful of expressing their innermost feelings apart from official formularies, composed hymns into which, under the charm of novelty and poetical expression, they instilled the poison of error. Thus, in the second century, the Gnostics won fame by their new hymnology.

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[1] *Cf.* Probst, *Lehre und Gebet in den drei ersten Jahrhunderten,* p. 256 *et seq.;* Abbé Pimont, *Les hymnes du bréviaire romain;* Thierfelder, *De Christianorum psalmis et hymnis,* Lipsiæ, 1868; Pitra, *Hymnographie de l'Église grecque,* 1867; Christ and Paranikas, *Anthologia;* Adrian Fortescue, *Concerning Hymns* in Alan McDougall's *Pange Lingua* (London: Burns and Oates, 1916), etc.

> The unhappy soul (says one) wanders through a maze, weeping (because she is united to matter, to a body):

But Jesus said, See, O my Father,
She seeks to avoid the dark chaos,
She knows not how to cross it.
Therefore send me, O my Father,
I will go down, bearing seals,
I will traverse ages,
I will explain every mystery,
I will show the forms of the gods,
I will disclose the secrets of holy living,
I will give gnosis (knowledge).[1]

Other heretics imitated them, and thus the hymn became the channel through which they endeavoured to disseminate error. Such an abuse was destined to bring even orthodox hymnology into disfavour for a long time, which is doubtless the reason why the greater number of the hymns of the first three centuries have been lost, scarcely a fragment remaining of them.

The *Gloria in excelsis Deo,* one of the most precious among the few examples left of this primitive hymnography, will be examined later on. The following is an evening hymn which must also date from a very early period:

Joyful light of the holy glory,
Of the immortal, the heavenly,
Holy and blessed Father,
O Jesus Christ!
Now that the sun is setting
And the evening lights are kindled,
We hymn the Father and the Son
And the Holy Spirit of God.
Worthy art thou at all times
To be praised with holy voices,
O Son of God, that givest life!
Therefore doth all the world glorify thee![2]

Another hymn used as an evening prayer is remarkable for simplicity of composition and sincerity of tone:

> We praise thee, we hymn thee, we bless thee for thy great glory, O Lord our King. O Father of Christ, the Lamb that was slain and hath taken away the sins of the world, to thee be praise, to thee the hymn, to thee the

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[1] *Philosophoumena,* v. 10.

[2] This hymn, entitled φῶς ἱλαρόν, is one of the most celebrated in Christian antiquity. By some it is attributed to Athenogenes, a martyr of the second century. It is given in the *Euchology* at the end of this book in the original Greek.

> glory, to thee who art God and even the Father, through the Son, in the Holy Spirit, for ever and ever. Amen.[1]

The two hymns by Clement of Alexandria, written in the second century, which have been so often quoted, are not devoid of merit, but it is doubtful whether they ever formed part of the Liturgy.

In the fourth and fifth centuries hymnology, which had begun to decline somewhat in the preceding century, took a new flight. The Spanish poet Prudentius devoted his genius to it; but neither his hymns nor those of Synesius, St. Gregory Nazianzen and other hymn-writers, were much used in the Liturgy. They kept too closely to the classical style and were never popular; their rhythm was based on a combination of long and short syllables, which no longer satisfied the taste of the people. To please a society less refined, at whose hands classical Latin had been subjected to great modifications, a more popular, simple and easy style of poetry was needed. The influence of accent, the number of syllables, rhyme—these were the elements destined to take the place of ancient prosody; they are, in fact, the basis of versification in most modern languages.

The earliest Latin hymns of this period are attributed to St. Hilary and St. Ambrose. St. Hilary's hymn to his daughter Abra, *Lucis largitor optime,* is almost the only one of which the authenticity is admitted by the most exacting critics.[2] In the Arezzo MS., containing the *Peregrinatio Silviæ,* are some other hymns attributed to the same Father. Of these one was written, no doubt, for Easter, several of its strophes being addressed to the neophytes baptized on Easter Eve; we know how closely this ceremony is connected in the Liturgy with the thought of Christ's glorious victory over death and hell.[3] Such songs as these rose naturally to the lips of Christians who thoroughly understood the feasts of the Church and their deep significance.

At the beginning of the struggle death seems victorious:

> Thou dost rejoice, O Death (exclaims the poet), to see that body hanging on the wood of the Cross; and thou dost claim as thy share those limbs fastened with nails.

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[1] *Constitutiones Apostolorum,* l. vii. 48. Monastic Liturgy still has this hymn, *Te decet laus,* at the end of Matins. Mgr. Pierre Batiffol cites the *Gloria in excelsis* and *Laudamus Te* as being survivals of the *Psalmi idiotici,* "two curiosities of euchology" belonging to primitive times. *Histoire du Bréviaire,* p. 9. In the following pages references are given to the English translation of this book (*History of the Roman Breviary,* by A. M. Y. Baylay, 1898; London: Longmans).

[2] Erbert and Reinkens deny the authenticity of this hymn, but on insufficient grounds.

[3] The subject of this hymn appears to admit of a wider application than its first editor thought; he sees in it only the story of the conversion of one of St. Hilary's neophytes. Ed. Gamurrini, p. 19.

But very soon a change came over the aspect of the struggle:

> Light breaks upon night's darkness. Hell trembles, and with it the cruel guardian of deep Tartarus. O Death, thou art wounded with thine own weapon, for lo, He is God who, treading the way of death, did vanquish thee.

Man, united to Christ, triumphs over death with Him:

> Thou art conquered, O Death, by the weakness of our flesh. This mortal nature has been closely allied with God. Through it I shall ascend to heaven, joyfully rising again with my glorified body.

Then the joy of the neophyte breaks forth; his soul has just received baptism:

> I am born again! O blessed prelude to a new life! I live, a Christian, under new laws.
>
> O Death, no longer dost thou inspire me with terror! The patriarch will receive me rejoicing into his bosom. Henceforth I shall live in heaven, confident of seeing human nature (in the person of Him who took a human body) seated at God's right hand.

Lastly there is a song of thanksgiving to Christ:

> O Christ, who didst return as conqueror to heaven, remember my flesh, in the like of which Thou wast born.
>
> Let Satan, who once bore me a deadly envy, behold me now reigning with Thee for ever.[1]

Of the many hymns traditionally attributed to St. Ambrose, only four are recognized as authentic by the above-mentioned critics. However, there is a considerable number of liturgical hymns composed either by St. Ambrose or by his school and known as Ambrosian. Written in iambic tetrameters, in which accentuation is substituted for correct quantity, their rhythm is musical, harmonious, flowing and admirably suited to liturgical poetry. Although not of a highly poetic vein, they are remarkable for their simplicity of style, often, also, for their deep theological teaching. The collection dates from the sixth century at latest, and, whoever may have been their author, these hymns took their place in the Liturgy about this time. In the sixth century St. Benedict in his rule allowed them, as it were, the right of citizenship. But it was not without difficulty that they won the day; they met with opposition in the Church of Rome, which, without condemning their use, refused them admission into her Liturgy until the twelfth century, when she gave them only a secondary place.

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[1] See *Les Écrits inédits de Saint Hilaire* in *Revue du monde catholique,* 1888, p. 226 *et seq.*, and Dom Parisot, *Hymnographie Poitevine* (in *Le Pays Poitevin,* March, 1899).

But hymns were too popular and inspiriting not to succeed in obtaining a more important place in the Liturgy. Owing especially to Benedictine influence, they found their way, during the seventh and eighth centuries, into several Churches in the West.

It must be remembered that it was precisely about this epoch, from the sixth to the eighth century, that the Liturgy, which had so far retained great liberty of action, adopted unvarying hieratic formularies. Not only had the psalms, canticles and lessons from Holy Scripture their appointed, unchanging places, but even such formulas as Prefaces and Collects, which had hitherto allowed free scope for improvisation, were more generally restricted to their ancient forms and limited in number. What, then, would make the office appropriate to a special feast? How sing the praises of some new saint, of some precious relic but recently acquired, or commemorate the glorious translation of the body of some confessor of the faith or the dedication of a church? How should the Liturgy enumerate the saint's miracles, the cures wrought at his tomb? The hymn provided an outlet for religious enthusiasm and poetry on such occasions: by expressing in the Liturgy the feelings of the people, it reproduced the chorus of the ancient tragedy.

Sacred hymnology thus became a prolific branch of literature and a form of poetry especially cultivated in the Middle Ages. To convince ourselves of this we have only to glance at the collections of Mone, Daniel, Dreves and many others, and thousands of hymns are mentioned in the catalogue of the Abbé Chevalier. This literature is simple and unaffected in character—often prolix, sometimes rugged, but on the whole pious and touching; like a river, it carries with it sand and mud containing many a grain of gold. The hymnary of the Roman Church, which relegated into obscurity hymns of foreign origin, now comprises, besides the hymns of the Ambrosian school, others by Prudentius, Sedulius, Fortunatus, St. Gregory, Paul the deacon, Rabanus Maurus, etc., as well as some attributed to St. Hilary.

This hymnary contains only a limited number of the poetic compositions of these authors; it forms a kind of liturgical anthology, a selection of hymns of which the greater number possess some merit. It may be disputed whether certain hymns deserved to be chosen, but taken as a whole the collection is worthy of the attention of critics and theologians. Some of the poems are remarkable for their sublime teaching, their simplicity or charm of expression, and sometimes for beauty of inspiration. From the point of view of language and prosody, some bear the stamp of the barbaric period of their composition. But to the philologist and the critic these very defects have an interest of their own, and it is very greatly to be regretted that in an age of exaggerated purism these venerable witnesses of the ancient faith should have been revised so very unskilfully that several hymns have lost the charm of their poetry.

Nearly all ancient hymns have a tenderness of devotion which is inimitable, and express the spirit of a feast with admirable depth of teaching. Unfortunately, we cannot give many examples, although a few can be quoted. For instance, the hymn sung at daybreak (Lauds) on Sundays (*Æterne rerum Conditor*), which poetically describes the awakening of nature at cockcrow. It is generally attributed to St. Ambrose and is considered his masterpiece; needless to say, it loses half its charm in a translation.

Framer of the earth and sky,
  Ruler of the day and night,
With a glad variety,
  Tempering all and making light;

Gleams upon our dark path flinging,
  Cutting short each night begun.
Hark! for chanticleer is singing;
  Hark! he chides the lingering sun.

And the morning star replies,
  And lets loose the imprison'd day;
And the godless bandit flies
  From his haunt and from his prey.

Shrill it sounds, the storm relenting
  Soothes the weary seaman's ears;
Once it wrought a great repenting
  In that flood of Peter's tears.

Rouse we, let the blithesome cry
  Of that bird our hearts awaken;
Chide the slumberers as they lie,
  And arrest the sin-o'ertaken.[1]

Hope and health are in his strain,
  To the fearful and the ailing;
Murder sheaths his blade profane,
  Faith revives when faith was failing.

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[1] This line has generally been thought to allude to St. Peter. But the context does not seem to allow of this translation; symmetry of composition demands another meaning, viz.: "The cock condemns those who refuse to rise." Allusion is made to St. Peter above, and the author of a hymn so perfect of its kind cannot be accused of repeating himself.

Jesus, Master, when we sin,
  Turn on us Thy healing face.
It will melt the offence within
  Into penitential grace.

Beam in our bewildered mind
  Till its dreaming shadows flee;
Stones cry out where Thou hast shined,
  Jesu! musical with Thee.

To the Father and the Son,
  And the Spirit who in heaven
Ever witness, Three and One,
  Praise on earth be ever given. Amen.[1]

At the beginning of this chapter our hymns were compared to the Hebrew psalms, but we must not look upon hymns as a kind of Christian psalter. The psalter of David is the Christian psalter; the prophet composed his songs both for the Old and the New Covenant. There is but one psalter. Hymns were never intended to take its place, and Christian poetry would have failed miserably in attempting such a task. The object of the hymn was to define the meaning of feasts or offices, and in the concert of divine praise to strike the note of the liturgical muse.

[1] Cardinal Newman's translation.

CHAPTER XI

THE *GLORIA IN EXCELSIS*

AS I have said in the preceding chapter, personal initiative prevailed to a great extent in the assemblies of the early Christians; prayers and chants were improvised according to the inspiration of the Spirit of God, who communicated Himself now to one, now to another. The *Gloria in excelsis* is almost the only composition of this remote period which has come down to us in its entirety; it is a liturgical treasure, a precious relic of those early times when prayer must have been so eloquent.

From every point of view, therefore, it deserves careful study. The first words, *Glory to God in the highest, and peace on earth to men of good will,* the greeting of the Angel to the shepherds on the night of the Nativity, seem to have inspired the remainder of the hymn, which is, in a manner, a commentary upon them.

The oldest document in which the *Gloria in excelsis* is found is Book VII. of the *Apostolic Constitutions,* which was certainly written not later than the fourth century, and the hymn is there given in a longer form than in the Roman Liturgy.

In a work on Virginity, wrongly attributed to St. Athanasius, though probably dating from the fourth century, we are told that the *Gloria in excelsis* ought to be said every morning. St. John Chrysostom recommends its recital in several of his works.[1]

From this time it appears in the most ancient liturgical books of both East and West. The original was certainly Greek, but was very soon translated. The text adopted by the Roman Liturgy is as follows:

> GLORY to God in the highest, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son: O

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[1] St. Athanasius, *De Virginitate,* parag. 20; Migne, *P.G.*, xxviii., 275; St. J. Chrysostom, *Homilia* lxviii.; *Homilia* ix. in *Ep. ad Col.* For texts and variants of the *Gloria cf.* Bunsen, *Monumenta Antenicæna;* Probst, *Lehre und Gebet, p.* 289; Warren, *The Liturgy and Ritual of the Celtic Church,* Oxford, 1881; etc. Other texts will be found in the Mass of Flaccus Illyricus (Migne, *P. L.*, t. cxxxviii., 1314); Thomasi-Vezzosi, Opp. vii. 98; Todd, edition of the *Hymnary of the Celtic Church* for the Celtic Archæological Society; the Mozarabic *Gloria* (Migne, *P. L.*, t. lxxxv., 531, and lxxxvi., 886); *cf.* also Pitra, *Juris eccl. Græcorum,* i., 220; Pinius, *Liturgia Hispanica;* etc.

> Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.[1]

The hymn may be divided into three parts. The first sings the glory of the Father, the Lord God, the Father Almighty, whom we praise, bless and adore; and to whom we give thanks for His glory.

The second part is addressed to His only-begotten Son, Jesus Christ, Lord and God, Lamb of God, Son of the Father, who is seated at the right hand of the Father, who takes away the sins of the world, and whose mercy we implore.

Finally the hymn breaks forth again into praise of Christ, who alone is holy, who alone is Lord, most high, with the Holy Spirit, in the glory of the Father, thus ending in a perfect doxology.

All these formulas are very ancient, closely resembling expressions used by St. Paul. For instance, we find in his Epistles: "Grace be with you, and peace from God our Father and the Lord Jesus Christ;" "Blessed be the God and Father of our Lord Jesus Christ;" "The grace of our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all. Amen."[2]

It is noticeable that these titles and invocations recur almost word for word in the most ancient liturgical prayers, prefaces, collects, creeds and hymns, when liturgical language was at its very birth and in process of formation.

To judge by the text, therefore, this hymn may date from the earliest ages of the Church. None of its formulas is out of harmony with the style of the most ancient authors; it contains no expression but what might have been written in the first or second century.

On these grounds I am unable to agree with those who hold the opinion that St. Hilary in the fourth century was the author of the *Gloria in excelsis*. To give no other reason, surely if the holy Bishop had composed it he would have introduced a more explicit expression of faith in the consubstantiality of the Word as a protest against Arianism. It appears more probable, as many authorities believe, that Pliny was alluding to this or some similar hymn in his well-known words: "The Christians meet on an appointed day to sing a hymn to Christ as God." It has also been suggested that a phrase in the recently discovered Apology of Aristides—"Every morning, at every hour, they praise and glorify God for His goodness towards them"—relates to the words of this hymn: "We praise thee, we glorify thee, we give thee thanks for thy great glory."[1]

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[1] Gloria in excelsis Deo: et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe; Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus; tu solus Dominus; tu solus Altissimus, Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

[2] Col. i. 1; 1 Cor. i. 3; 2 Cor. xiii. 19. See Chapter XIX., *Christ the Centre of the Liturgy*.

As both these documents take us back to the beginning of the second century, without attaching too much importance to these points of resemblance, it must at least be acknowledged that the hymn bears the stamp of antiquity. It would be interesting to study its form and rhythm, but a brief mention of these must suffice. The rhythm is free, but the harmonious arrangement of the phrases and their subsidiary clauses, especially striking in the Greek, seems based on a studied succession of syllables and accents, and even rhyme, the use of which gives greater symmetry to the cadence. Yet the freedom of its inspiration is in no way fettered by art, for nothing could be simpler than its method of composition. Such must have been those hymns used in the earliest Christian assemblies: an outpouring of devotion, sober, simple and true, full of fervour and humility. It is essentially a prayer springing from the very depths of the soul; its art remains concealed, only betraying itself by the exclusion of all useless ornament and by the forcible enunciation of the thought that inspires it. Looked at in this light, our hymn is a masterpiece. Poetry such as this, grave and calm, corresponds to the mural paintings of the catacombs, to the *orante* standing with arms outstretched and eyes raised to heaven in tranquil contemplation.

The variants of the *Gloria* are of little importance except in connection with the classification of liturgies.[2]

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[1] *Paléog. musicale*, 1897, p. 17 (nos. 34-35). Some have thought the *Gloria* to be the hymn *πολυώνυμος* of which Lucian speaks.

[2] The following is the Greek form taken from the *Apostolic Constitutions;* it differs considerably from the present form, and is to a certain extent marred by a tendency to subordinationism: "Gloria in excelsis Deo, et in terra pax, in hominibus bona voluntate. Laudamus te, hymnis celebramus te, benedicimus te, glorificamus te, adoramus te, per magnum pontificem, te verum Deum, ingenitum unum, solum inaccessum, propter magnam gloriam tuam: Domine rex cælestis, Deus Pater omnipotens, Domine Deus Pater Christi, agni immaculati, qui tollit peccata mundi, suscipe deprecationem nostram, qui sedes super cherubinos, quoniam tu solus sanctus, tu solus dominus Jesu Christi, dei universæ naturæ creatæ, regis nostri, per quem tibi gloria, honor et adoratio." *Const. apost.*, vii., c. 7, and also c. 13.

The *Gloria in excelsis* belonged originally to the Matutinal Liturgy, or Liturgy of the Dawn. In the Roman Liturgy it now finds a place in the Mass, between the *Kyrie eleison* and the Collects. Its insertion here is to be regretted, as it separates the Litany from the prayers, which ought naturally to follow without interruption. This interposition is wrongly attributed to St. Telesphorus in the second century. The *Gloria* was not introduced into the Mass until much later, and even then, according to the Gregorian Sacramentary, was seldom used, being sung by bishops only on Sundays and feast-days, and never by priests, except at Easter. With the Greeks and Orientals it still retains its original place in the morning office, and in the earliest psalters follows the psalms, being given with the canticles that were sung at Lauds. This was its place in the *Alexandrinus,* the oldest psalter extant, which dates from the fifth century; the *Gloria* was then recited at Lauds in a monastery of Mount Sinai. The Celtic Antiphonary of Bangor assigns it to both Lauds and Vespers.[1] In some Western rules (Sts. Cæsarius, Aurelian) it is appointed to be said at the morning office.

The *Gloria* is often called the angelic hymn, from its opening words; or the *great doxology—i.e.,* the great hymn of praise, in contradistinction to the lesser doxology—namely, the *Gloria Patri et Filio et Spiritui Sancto.*

These details will suffice to show that this hymn is one of the most venerable prayers of ecclesiastical antiquity. The faithful soul will find in it the fitting expression of its devotion to God the Father and to Jesus Christ, Lord and God, who came on earth as its Saviour and Redeemer, the Victim whose blood washes away the sins of man and reconciles him with God.

[1] Pitra, *Hymnographie,* p. 44; Warren, *loc. cit.*

CHAPTER XII

THE *TE DEUM*

THE subject of the *Te Deum* is very similar to that of the *Gloria in excelsis:* the praises of God sung by the angels in heaven, and on earth by men; the praises of Christ, the eternal Son of the Father, who was made man, who conquered death and opened heaven to us, who sits at the right hand of the Father, and will come to judge the living and the dead. O Christ, have mercy on us and save Thy people!

But though alike in this respect, it can be seen at a glance that the *Te Deum* is less archaic in form than the *Gloria.* Titles so freely used in the first centuries, such as Lamb of God, Lord, Almighty Father, have no place here as in the earlier hymn; not that they had been given up or were no longer used, but evidently they came less readily to the mind. The terms *Thee, Eternal Father, . . . Thee, everlasting Son of the Father,* are directed against Arianism which implied the denial of the eternal paternity of the Father as well as of the eternal filiation of the Son. The expression *Thou didst take human nature, " suscepisti hominem,"* which was altered much later, takes us back to the fourth or fifth century. Lastly, the mention of the *choir of the apostles, the company of prophets, the army of martyrs,* is an indication of devotion to the apostles, prophets and martyrs; it is a sign of the times, carrying us back to the middle of the third century or the beginning of the fourth.[1]

We must therefore look for the author of the hymn about this date. For a long time it was believed that after St. Ambrose had baptized St. Augustine at Milan, both saints, carried away by holy enthusiasm, broke out into divine praises, answering one another in alternate verses, and thus composed this canticle. But this legend, based on a chronicle of little historic value and of a much later date, is now rejected by critics.

As a result of further researches the hymn has been attributed in turn to Sisebut, a monk of the fifth century; to Nicetius, Bishop of Treves, in the middle of the sixth century; to Abundius, Bishop of Como; and to Nicetas of Remesiana, both of the fifth century.[2] Modern critics incline to consider that the last named is the real author. However this may be, in the sixth century St. Benedict ordered in his rule that the *Te Deum* should be sung at the end of the night office on Sundays and feasts, and St. Cæsarius of Arles appointed it for the same day with the *Gloria in excelsis* at the end of Lauds.[1]

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[1] *Cf.* the passage of St. Cyprian, *De mortalitate:* " illic apostolorum gloriosus chorus, illic prophetarum exsultantium numerus, illic martyrum innumerabilis populus."

[2] *Cf.* Usserius, *De Symbolo;* G. Morin, *Revue Bénédictine,* 1890 (pp. 151-159), 1894 (pp. 49 and 337), and 1897 (p. 390); *Dictionary of Hymnology,* under the heading *Te Deum*, pp. 1119-1130.

The *Te Deum* has become the special song of thanksgiving. Not only is it said at the end of several sacred functions, but also on every occasion which calls for a solemn act of thanksgiving for benefits received from God.

Equal in purity and sublimity of thought to the most beautiful of the Psalms of David, the *Te Deum* is worthy of the place accorded to it by the Church amid her liturgical hymns. It may itself be called a psalm, telling not only of the glory of the One God above all Gods, or of the Messias who was to come, but singing the praises of God the Father everlasting, of the Son of God, the Saviour and Redeemer of men, together with the Holy Ghost. The hymn of praise is addressed alike to the Father in heaven and the Son upon earth.

In the original Latin the repetitions *Te, Tu, Tibi,* give great emphasis to the successive invocations. The short, concise phrases, following closely one upon another, their directness—for the soul immediately addresses God—the rapid enumeration of God's benefits, of His grandeur, of the works of Christ—all this strikes the mind vividly, and well expresses the attitude of a human soul bowed down and overwhelmed before the majesty of God. It is indeed filled with awe as it contemplates the wondrous humiliations which the Son of God endured in the work of our redemption, yet the very thought of them fills it with courage and confidence. Nothing could be more Christian in feeling. To the mingled fear and admiration of the royal prophet at the thought of God's greatness is added the Christian's confidence in Christ.

The theological conception of the *Te Deum* is simple in the extreme. It bears no trace of the discussions of the schools: when the soul is thus carried away in contemplation, earthly contentions are forgotten. The truths affirmed are those of the *Credo:* God, the eternal Father, who fills heaven and earth with the majesty of His glory; Christ, the only-begotten and eternal Son of God, with the Holy Ghost the Comforter; the Son, who took human nature, conquered death and opened heaven; who sits at the right hand of the Father, and will come to be our judge; who has redeemed His servants by His blood, and will give them heaven as their reward.

In its enumeration of the Angels: *To Thee all Angels; to*

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[1] In the Bangor Antiphonary it finds a place during Lauds, and in the ninth century Psalters with the other morning canticles under the title *Hymnus in die Dominica* or *Laus Angelica.*

Thee, the heavens and all the powers therein; the *Te Deum* bears some resemblance to the ordinary ending of the Preface: "*through whom the Angels praise Thy Majesty, the Dominations adore, the Powers are in awe;*" whilst the "*Sanctus, Sanctus, Sanctus,*" is easily recognized as the *Trisagion* of the Mass.[1]

Although some parts of the *Te Deum* have been borrowed from Greek liturgies, it is certainly, as we have said, of Western origin and was composed in Latin.[2] In any case those critics who believe that this hymn was composed in Greek have been unable to find any Greek original.

The following is the text of the *Te Deum* as officially received in the Church:[3]

1. We praise thee, O God.
2. We acknowledge thee to be the Lord.
3. All the earth doth worship thee, the Father everlasting.
4. To thee all angels cry aloud: the heavens and all the powers therein.
5. To thee cherubim and seraphim continually do cry.
6. Holy, holy, holy: Lord God of Sabaoth: heaven and earth are full of the majesty of thy glory.
7. The glorious choir of the Apostles praise thee.
8. The admirable company of the Prophets praise thee.
9. The white-robed army of Martyrs praise thee.
10. The holy Church throughout all the world doth acknowledge thee.
11. The Father of an infinite majesty.
12. Thy adorable, true and only Son.
13. Also the Holy Ghost, the Comforter.
14. Thou art the King of glory, O Christ.
15. Thou art the everlasting Son of the Father.
16. When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.[4]
17. When thou hadst overcome the sting of death, thou didst open the kingdom of heaven to all believers.

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[1] Some other parts of the *Te Deum* are borrowed; the ten first verses are taken from the Eucharistic hymn of the Liturgy of Jerusalem; verses 11, 12, 13, 24, 25, 26 are inspired by the *Gloria in excelsis;* a few others are taken from the Psalms.

[2] On the use of the *Cursus* in the *Te Deum,* and the conclusions to be drawn from it, *cf. Revue critique,* 1893, i. 192.

[3] For the text and variants *cf.* Warren's edition of the *Bangor Antiphonary,* pp. 32 and 93.

[4] Some MSS. have "*Tu ad liberandum mundum suscepisti hominem.*" This phrase *suscipere hominem* was current in St. Augustine's time, but went out of favour at the period of the Nestorian controversies; it gave place to the phrase *adsumere humanitatem.* On these terms *cf.* Dom Morin, *Revue Bénédictine,* 1898, p. 39.

18. Thou sittest at the right hand of God, in the glory of the Father.

19. We believe that thou shalt come to be our Judge.

20. We pray thee, therefore, help thy servants whom thou hast redeemed with thy precious blood.

21. Make them to be numbered with thy saints, in glory everlasting.

22. O Lord, save thy people, and bless thine inheritance.

23. Govern them and lift them up for ever.[1]

24. Day by day we magnify thee.

25. And we praise thy Name for ever, yea, for ever and ever.

26. Vouchsafe, O Lord, this day, to keep us without sin.

27. O Lord, have mercy upon us, have mercy upon us.[2]

28. O Lord, let thy mercy be showed upon us, as we have hoped in thee.

29. O Lord, in thee have I hoped, let me not be confounded for ever.[3]

Sometimes other conclusions were added, such as the following:

> Blessed art thou, O Lord, the God of our fathers, and thy name is worthy to be praised and glorious for ever.[4]
>
> We adore thee, Father everlasting.
>
> We call upon thee, O everlasting Son.
>
> We confess thee, O Holy Spirit, who art in the one substance of the Divinity.
>
> To thee, O God, Unity in Trinity, we give due praise and thanksgiving, that we may merit to praise thee for ever in the world to come.[5]

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[1] Psalm xxvii. 9: Salvum fac populum tuum, Domine, et benedic hæreditati tuæ; et rege eos et extolle eos usque in æternum.

[2] Ps. cxxii. 3: Miserere nostri, Domine, miserere nostri.

[3] Ps. lxx. 1: In te Domine speravi, non confundar in æternum.

[4] Vatican Manuscript (Reg. xi.).

[5] Todd's *Book of Hymns* (*loc. cit.*). The *Bangor Antiphonary* has the following formula, which, like the preceding, evinces the intention of combating the Arian heresy: Tibi Trinitas, laudes et gratias referemus; Tibi uni Deo incessabilem dicimus laudem; Te Patrem ingenitum, Te Filium unigenitum; Te Spiritum Sanctum a Patre (et Filio, added in the margin) procedentem corde credimus; Tibi inestimabili, incomprehensibili, omnipotenti Deo qui regnas in æternum. The Latin text of the *Te Deum* is given in the *Euchology* at the end of this volume.

Of the numerous works on the subject of the *Te Deum* one of the latest and most important is that of Dom P. Cagin, *Te Deum ou Illatio*, 8vo., 1906, Paris.

CHAPTER XIII

THE CREEDS

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

THE shepherds of Christ's flock even in its earliest days were led to sum up the tenets of Christian doctrine in a few short and simple sentences, and this for two reasons. The first was the necessity of providing the Christian newly admitted into the Church with a concise formula of the truths to be believed. The second was to refute heretical errors and to supply the faithful with a ready means of testing the doctrine set before them. A passage from St. Irenæus may be given as an example of these professions of faith.

In the second century St. Irenæus, finding himself face to face with the Gnostic sects, attempted to counteract their teaching by drawing up a creed which he called "*The rule of unchangeable faith, which all receive at baptism.*" This creed is as follows:

> The Church, although dispersed throughout the whole world, from one end of the earth to the other, has received from the Apostles and their disciples faith in God the Father Almighty, Creator of heaven and earth, of the sea and of all things therein;
>
> And in one Christ Jesus, Son of God, who became man for our salvation;
>
> And in the Holy Ghost, who foretold by the prophets the wonders of God's providence; the coming of His Divine Son, Jesus Christ, our Lord, His virginal birth, His Passion, Death and Resurrection, His Ascension into heaven in human form, and His future coming from heaven in the glory of the Father to restore all things, and that mankind should rise again in the flesh;
>
> And by the will of the invisible Father every knee shall bend in heaven, on earth and under the earth before Jesus Christ, our Lord and God, Saviour and King. Every tongue shall confess Him, and He shall judge all things, and shall send the bad angels, together with wicked men, sinners, apostates, the unjust and blasphemers, into everlasting fire; but to the just and holy who have kept His commandments and persevered in His love, whether from the beginning of their life, or since their conversion, He shall give life, immortality and everlasting glory.
>
> This law is the same throughout the whole world; men believe it, one in heart and soul, although they speak

> in different tongues, for the power of the faith is the same everywhere. The Church in Germany has the same faith and traditions as in Iberia or in Spain, among the Celts (France), in the East, in Egypt, Libya, or in the centre of the world (Jerusalem and the Holy Land). For as the sun shines upon all, so does the preaching of the truth enlighten all who desire to come to a knowledge of the law and of truth, for the law is everywhere one and the same.[1]

St. Irenæus drew up this creed for the Church in Gaul with the object of refuting heresy. At the other extremity of the then known world almost at the same epoch, in the Church of Alexandria, there lived a teacher and philosopher named Origen. In a treatise in which he endeavours to summarize and to reduce to a system all the truths of faith, he gives us a rule of faith, differing in nothing from that of St. Irenæus. This treatise, *De Principiis,* is a work of great importance, and though doubtless incomplete in many points, it shows great breadth of view, boldness and power of synthesis. Origen was the most brilliant genius and deepest thinker that the Church had yet known, and, though from a different point of view, he, like Irenæus, felt the necessity of showing that he taught, not merely an opinion or a system of philosophy, but rather a doctrine of apostolic origin received by the Apostles themselves from Christ and from them derived by him in its integrity. He writes as follows:

> The apostolic tradition, therefore, teaches, in the first place, that God is one, has created and ordered all, and has made all things out of nothing. He is the God of the just men, Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob, the God of the twelve patriarchs, of Moses and the prophets. God, therefore, in these last days, as He had promised before by His prophets, sent our Lord Jesus Christ, who came to call Israel first and then the Gentiles, after Israel's perfidy. This just and good God, Father of our Lord Jesus Christ, gave the law and the prophets and also the Gospels. He is the God of the Apostles, the God of the Old as well as of the New Covenant.
>
> Moreover, Jesus Christ who came was born of the Father before any creatures were made; having assisted the Father in every way (for by Him all things were made), in the latter times He humbled Himself and became man; being God, He took human flesh, and having become man He was still God. He took a body like ours, with this difference only, that He was born of a Virgin by the Holy Ghost.

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[1] St. Irenæus, l. 1, c. 10.

> Furthermore (they taught) that the Holy Ghost was one in honour and dignity with the Father and the Son.[1]

Tertullian, a contemporary of Origen, had to face difficulties arising from divergency of opinions in Africa. Though possessed of a less versatile genius, he excelled Origen in reasoning power, perhaps also as a thinker—certainly as a writer. His works are characterized by depth of thought, extraordinary vividness of description and vigour of expression, often reaching the boldest naturalism. To put an end to the errors of heretics, he, too, drew up a *Regula fidei,* which runs thus:

> The rule of faith is absolutely one, immutable, unalterable; it is this: We must believe in one only God, Almighty, Creator of the world; and in His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, who rose from the dead on the third day, who ascended into heaven, and is now seated at the right hand of the Father, and will come to judge the living and the dead by the resurrection of the body.[2]

Elsewhere he adds:

> Jesus Christ, when seated at the right hand of the Father, sent the Holy Spirit, the Paraclete, the sanctifier of the faith of those who believe in the Father, the Son and the Holy Spirit.[3]

Irenæus in Gaul, Origen in Egypt, Tertullian in Africa—here are three points which when joined form a triangle containing almost the whole of the then known world. Their rules of faith differ in expression, but fundamentally they are identical and express the principal articles of faith, especially those endangered by heresy. It will suffice to mention these three authors, as they give a sufficiently clear summary of the faith held in their own time. Many others might be quoted, whose testimony is collected in works devoted to the subject.[4]

1. *The Apostles' Creed.*—Besides the texts quoted above, there exists a profession of faith or creed, called the Apostles' Creed, because it was believed to have been drawn up by the

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[1] Origen, *De Principiis,* i., preface.

[2] *De Virg. vel.,* c. 1.

[3] *Adv. Prax.,* c. 2.

[4] See especially the works of Usher, Vossius, Quesnel, and, among modern writers, Gasparri, Hahn, Bingham, Kattenbusch, Zahn, etc.; and lastly, the Abbé Vacandard's article in *Revue des questions hist.,* October, 1899. We are not now concerned with the vehement discussions raised in Germany in 1892, and not yet at an end, between conservative Protestants who desire to retain the *Credo* and advanced Protestants who reject, with the Creed, the whole of Christian dogma. This most instructive controversy is outside the scope of the present work.

Apostles themselves. The five great Churches of the world, Jerusalem, Cæsarea, Antioch, Alexandria and Rome, had each a special form, though the variants were of slight importance. The Roman version which we subjoin is in general use throughout the Catholic Church, and is recognized as the most ancient and authentic even by Protestant critics.[1]

> I believe in God the Father Almighty,
> *Creator of heaven and earth,*
> And in Jesus Christ, His only Son, our Lord,
> Who was *conceived* by the Holy Ghost,
> Born of the Virgin Mary,
> *Suffered* under Pontius Pilate, was crucified, *dead* and buried.
> He descended into hell;
> The third day He rose again from the dead;
> He ascended into heaven, and sitteth at the right hand of God the Father Almighty,
> From thence He shall come to judge the living and the dead.
> I believe in the Holy Ghost,
> The Holy *Catholic* Church,
> *The communion of saints,*
> The remission of sins,
> The resurrection of the body,
> *And life everlasting.* Amen.[2]

These articles of faith are the same in substance as those set forth by St. Irenæus, Tertullian and Origen. In a slightly different form they are to be found in the Epistles of St. Paul and in other books of the New Testament. Their great antiquity has been historically proved by the above-mentioned critics, who have also traced the course of their development through succeeding ages.

The Apostles' Creed has held a foremost place in Christian Liturgy, almost equal to that of the *Pater noster,* and yet it was never recited during the Holy Sacrifice. When at a comparatively late date, and by way of exception, the Creed began to be said in the Mass, the Nicene formula was the one adopted. The Mass is the Christian Sacrifice; the chants, prayers and the lessons from the Old and New Testaments which accompany it, all have the same end—to praise and give thanks to God, to reveal the mystery of the Body and Blood of Christ, and the union of the faithful among themselves and in Him. There is no necessity, therefore, to make a profession of faith during Mass.

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[1] *Cf. Dictionary of Christian Biography, Literature, Sects, and Doctrines* (Smith and Wace), under heading *Creed.* The other versions are given in Denzinger, *Enchiridion Symbolorum.*

[2] The words in italics are not in the oldest Roman version.

But at the ceremony of Baptism the Creed holds a place of honour. In the early days of the Church whoever desired to receive Baptism had to learn this formula and to repeat it. Some weeks before their reception of the sacrament, generally about the third week of Lent, the catechumens were assembled with their relatives, godfathers and godmothers, to be instructed in the Creed, each of its articles being explained to them; this was called the *traditio* of the Creed. A few days later the *redditio symboli* took place, when each catechumen had to recite the Creed. Several treatises of the Fathers which have come down to us are simply explanations of each article of the creed for the use of catechumens. We have already seen that the *Pater noster* was learnt by them in the same way. During the ceremony of Baptism the catechumen had to give his assent to every article of the formula; he clearly understood, therefore, that henceforth he was bound to keep his rule of faith—the symbol or sign of faith—inviolate and entire. In the rite of Baptism as now carried out all these traditions and liturgical rites are still retained, though brought together into one ceremony.

2. *The Nicene Creed.*—In the fourth century another formula, longer and more analytical, was drawn up, which at once acquired supreme importance; it is known as the Nicene Creed. The Arian heresy, which denied that the Word was God, of the same substance or nature as the Father, threw into confusion the whole theological system of the Trinity and of the Incarnation. To refute this error a council held at Nicea in 325 drew up a new formulary of faith affirming the divinity of the Son and His consubstantiality with the Father (ὁμοούσιος, of the same substance). This Creed was confirmed by another council in 381; but as errors concerning the Holy Ghost had arisen during the interval, the Council of Constantinople judged it expedient to complete the Nicene Creed by defining at greater length the work of the third Person of the Blessed Trinity. This is the origin of the symbol of Nicea and Constantinople, which has been accepted by the whole Church.

The text of the Nicene Creed is as follows:

> I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.
>
> And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God,[1] light of light, true God of true God.
>
> Begotten not made; consubstantial with the Father, by whom all things were made.

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[1] The three words *Deum de Deo* are not in the Greek text; they have the same meaning as the following phrase, *Deum verum de Deo vero*, and may perhaps be an error of the copyist.

Who for us men and for our salvation came down from heaven.

And was incarnate by the Holy Ghost of the Virgin Mary, and was made man.

He was crucified also for us, suffered under Pontius Pilate and was buried.

And the third day He rose again according to the Scriptures.

He ascended into heaven and sitteth at the right hand of the Father.

And He shall come again with glory to judge both the living and the dead; and His kingdom shall have no end.

And in the Holy Ghost (what follows was added by the Council of Constantinople), the Lord and giver of life, who proceedeth from the Father *and the Son.*

Who together with the Father and the Son is adored and glorified; who spoke by the prophets.

And one holy Catholic and apostolic Church.

I confess one Baptism for the remission of sins.

And I await the resurrection of the dead, and the life of the world to come. Amen. (The Latin text is given in the *Euchology.*)

The words in italics, *and from the Son* (*Filioque*), have a history of their own. This addition was made in Spain in the fifth century, whence it spread into Gaul, and was finally adopted in Rome, though not without difficulty and opposition. It has never been accepted by the Greek Church. The *Filioque* defines with precision the belief of the Catholic Church in the Holy Ghost, who proceeds from the Father and from the Son. From the time of Photius the Greeks rejected this point of Catholic dogma, which they had previously held, and since then, in spite of every argument, they have continued to teach that the Holy Ghost proceeds from the Father *only.*[1]

The Creed of Nicea and Constantinople, in the form given above, has been adopted for official and liturgical use, and is said during Mass on certain days, particularly on Sundays and on great feasts. In some Churches it has been substituted for the Apostles' Creed in the baptismal rite.[2]

3. *The Athanasian Creed.*—The Creed of St. Athanasius, which begins with the words, *Quicumque vult salvus esse,* is scarcely less famous than that of the Apostles.

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[1] Many theses have been written on this subject; it will suffice to mention that of Franzelin, *Examen doctrinæ . . . de processione Spiritus,* Rome, 1876, and that of Buck, *Essai de conciliation sur le dogme de la procession,* Paris, 1864.

[2] *Cf.* Suiceri, *Symbolum Niceno-Constantinopolitanum expositum et illustratum,* 1718; Swainson, *The Nicene Creed and Apostolic Creeds,* 1875.

Its origin is obscure, since all critics now admit that St. Athanasius was not its author. Its direct allusions to the errors of Nestorius and Eutyches prove undoubtedly that it was drawn up after the Councils of Ephesus and Chalcedon, in 431 and 451. It has been ascribed to various writers of the fifth and sixth centuries—to Vigilius of Thapsus, Nicetius of Trèves, Vincent of Lérins, Nicetas and others. The question is still under discussion, but whoever may have been its author it contains several articles to be found in writings of an earlier period.

In form and style this symbol is unlike those we have already examined. It is less a creed than a theological exposition of faith, and as such may be compared with others of the same kind to be found in ancient liturgies or known to have been the work of councils. But it met with a very different fate, as we shall presently see.

At the first glance two distinct portions may be recognized, the division being so clearly marked that some critics have regarded them as two separate creeds or as having been composed by two different authors, one dating from the end of the fifth century, the other from the seventh to the tenth century.

The first part is directed against the Arian heresy. The Trinity of the Divine Persons in the unity of nature or substance is here very clearly set forth. The perfect equality of the Three Persons, the equality of attributes, in perfect unity, is plainly declared in these expressions : *Such as the Father is, such is the Son, and such is the Holy Ghost. The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.*

Having affirmed the perfect oneness of the Three Divine Persons, the Creed proceeds to establish the distinctness of each Person : the Son is born of the Father, the Holy Spirit proceeds from the Father and the Son. This part of the Creed is a succinct, faithful, very precise, almost scholastic summary of the dogma of the Trinity : *the Unity is to be worshipped in Trinity and the Trinity in Unity.*

The second part bears on the Nestorian and Eutychian errors. There are two natures in Christ, the divine and the human, though the Eutychians declared that in Christ the human nature was absorbed into the divine nature. But these two natures are united in one Person, the Person of the Word, who possesses the two natures. Nestorius, on the contrary, taught that there are two persons in Christ, the union between them being only moral.

Therefore, this Creed affirms that Christ is God and at the same time perfect man, without confusion of nature and substance. After this declaration—that is, from the words *qui passus est*—the work of Christ on earth, His Passion, Death, Descent into Hell, His Resurrection and Ascension, His last coming—are all set forth in the formulas usually adopted in creeds.

Like the other professions described above, the *Quicumque* was probably composed as a preparation for Baptism. It was said in all Churches, and even by the Greeks, who, to bring it into conformity with their beliefs, added interpolations of their own.[1]

The Church of England, so often inconsistent in her Liturgy, has retained it in the Book of Common Prayer, and one of the thirty-nine Articles by which her faith is determined prescribes its use. But when the edition of the famous Utrecht Psalter was brought out by Walter Gray Birch in 1876 it gave rise among the members of the Anglican Church to numerous discussions, which are not yet closed, as to the authenticity of the formula in question.

Christians will take pleasure in repeating these creeds, which remind them of the truths that our Lord came to proclaim to the world, and entrusted to the keeping of His Church, that she might preserve here below what she will contemplate in eternity. Amid the shifting sands of contemporary opinions, where no doctrine can be firmly established, the rock of our faith stands immovable; twenty centuries of controversies and heresies have not been able to shake it; for those who lean on this rock, this rule of faith will be a touchstone of truth wherewith to meet every denial and every novelty. So it has proved in former times, for by this rule the unity of Catholic doctrine, as taught by the Apostles, has been preserved in every country and in every clime.

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[1] On this symbol see the works of Ommanney, *Athanasian Creed, an Examination of Recent Theories respecting its Date and Origin*, London, 1875, and *A Critical Dissertation on the Athanasian Creed*, Oxford, Clarendon Press, 1897; *Dictionary of Christian Biography*, under the word *Quicumque*, Usher and Bingham, *loc. cit.*; Morin, *Revue Bénédictine*, 1895, p. 389, and 1898, p. 101; Batiffol, *History of the Roman Breviary*, p. 190; and the works of F. Kattenbusch, *Das Apostolische Symbol*, 1894-1900, 2 vols., 8vo.; and Burn, *Introduction to the Creed and Te Deum*, London, 1899, 8vo., and Hahn, *Bibliothek d. Symbole u. Glaubensregeln*, Breslau, 2nd edition, 1897, 3 vols.

CHAPTER XIV

THE PRAYER OF THE MARTYRS AND THE EARLY CHRISTIANS

CHRIST had said to His disciples: "When you shall be delivered up to kings and governors do not meditate beforehand how you shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist."[1]

This prophecy was fulfilled to the letter—some of the answers recorded in the authentic acts of the martyrs verge on the sublime. Sometimes, too, they poured forth prayers in the midst of their torments which, it is no exaggeration to say, might rank among the most beautiful ever uttered by men. They had sacrificed all for Christ; already for love of Him they had shed their blood; death was close at hand, and the martyr's palm almost within their grasp. It seemed as though they could already see God.

Take, for instance, the prayer of St. Polycarp, Bishop of Smyrna in the second century, the story of whose martyrdom is related by his contemporaries.[2]

> Lord God Almighty, Father of thy beloved and blessed Son Jesus Christ, by whom we have known thee, God of Angels and of Powers, God of every creature, and of all the just who live in thy presence:
>
> I bless thee because on this day and at this hour thou hast deigned to grant me to be counted among the martyrs and to share the chalice of thy Christ for the resurrection of the soul and body into life eternal, through the Holy Ghost:
>
> May I be received this day before thee as a precious and acceptable sacrifice, as thou hast prepared me for it and as thou hast shown me, and thou hast kept thy promise, O God of truth, who canst not lie.
>
> Therefore in all this I praise thee, I bless thee, I glorify thee, through the immortal and heavenly Pontiff, Jesus Christ thy beloved Son, through whom is glory to thee, with him and the Holy Ghost, now and for ever. Amen.[3]

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[1] St. Luke xxi. 15.

[2] He was martyred in the year 155; the acts of his martyrdom are unquestionably authentic. *Cf.* Allard, *Histoire des persécutions,* 1., 297.

[3] Funk, *Opera Patrum Apostolicorum,* i., 298. On the doxology with which this prayer and most of the martyrs' prayers end, see Chapter XIX.

Afra, the celebrated martyr of Augsburg, was converted after having led a disorderly life, thus proving, as a pious biographer remarks, that no one is excluded from salvation, even after having committed the greatest sins. During the persecution she was condemned to death as a Christian, and on her way to martyrdom she uttered the following touching prayer:

> O Lord God Almighty, Jesus Christ, who didst come to call not the just but sinners to repentance, thus confirming the promise thou didst vouchsafe to make saying, "In the hour when the sinner shall repent of his sins, in that same hour I will no more remember them," accept at this hour my martyrdom as a penance, and by the material fire prepared for my body deliver me from the everlasting fire which burns both body and soul.
>
> I give thee thanks, Lord Jesus Christ, that thou hast vouchsafed to accept me as a victim for the glory of thy name, thou who wast offered as Victim on the cross for the salvation of the whole world, the Just for the unjust, the Good for the wicked, the Blessed One for the cursed, the Innocent for the guilty. I offer my sacrifice to thee, who with the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.[1]

It is unnecessary to point out that these prayers are almost the same as those to be met with much later in liturgical books properly so called.

Another example is the prayer of St. Severus, priest of Adrianopolis, who suffered martyrdom probably during the same persecution. His prayer is longer and perhaps less spontaneous than the foregoing examples, yet it is instinct with liturgical feeling. The allusions to Noe, to the sacrifice of Abraham, to the three children in the furnace, to Daniel, Jonas and Susanna, frequently occur in the Liturgy, and must have formed part of the prayers in preparation for martyrdom. Originally a commentary on a series of subjects often depicted on the walls of the catacombs and narrated in the lessons for Lent, they have been adopted by the Liturgy as prayers for the recommendation of a departing soul. Traces of a very ancient ritual of martyrdom, as will be seen in a later chapter, seem thus to have been preserved.[2]

> O thou the quiet haven of the storm-tossed; thou who givest hope to those who hope in thee, Saviour of the sick, help of the needy, leader of the blind; thou who art merciful to those in tribulation, a wall against which those who are weary may lean, a light amidst darkness;

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[1] Ruinart, *Acta Sincera*, p. 502.

[2] *Cf.* Chapter XXXIII.

> thou who hast established the earth, enclosed the sea within its boundaries, set the elements in their places, by whose word the heavens, the stars, and all things were formed;
>
> Thou who didst preserve Noe, enrich Abraham, deliver Isaac, providing another victim in his stead—[1]
>
> Thou didst succour the three children in the furnace; thou didst shut the lions' mouths, didst save and feed Daniel; thou willedst not that Jonas should be drowned in the sea, nor that the teeth of the whale should hurt him. Thou didst strengthen the arm of Judith and didst deliver Susanna from her wicked judges; thou didst give honour to Esther, and didst cause Aman to perish.
>
> Thou hast led us from darkness to eternal light, O Father of our Lord and Saviour Jesus Christ, O light never failing, who hast given me the sign of the cross and of Christ: do not hold me unworthy of the martyrdom that my brethren have suffered, but give me a share in their crown, that as I was with them in prison, so I may have part in their glory. May I rest with them, having with them confessed thy glorious name.[2]

St. Euplus, a deacon martyred at Catania in 303, addressed the faithful who stood round him as he was undergoing torture in words which were really a prayer, doubtless modelled on those which it was his office to recite at the Christian meetings. It is the more interesting in that several passages are still preserved in our funeral ritual:

> I give thanks to thee, O Lord Jesus Christ, who hast given me the help of thy name. . . .
>
> Perfect that which thou hast begun in me, and may the boldness of the enemy be subdued.
>
> Listen, dearest brethren; pray to God and fear with your whole heart, for he is mindful of those who fear him, before they go forth from this world: and when they go forth the angels will hasten to meet them and will bring them to the holy city of Jerusalem.[3]

The following prayer of St. Theodosius is again quite liturgical in character:

> Lord Jesus Christ, who hast made heaven and earth, and who never forsakest those who hope in thee, I give thee thanks that thou hast granted me to conquer the dragon and to crush his head. Give rest to thy servants,

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[1] Here follow other allusions to Jacob, Lot, Moses and Josue.

[2] Ruinart, p. 452.

[3] *Ibid.*, p. 441.

> grant that I may be the last victim of the violence of our enemies. Give peace to thy Church, snatch her from the tyranny of the devil. Amen.[1]

The prayer attributed from ancient times to St. Cyprian of Antioch, martyred under Diocletian, is marked out by its form and the thought that inspires it as certainly belonging to the period of persecution, whatever may be thought of its authenticity.[2] Its author was one of the most remarkable men of that time.

Before his conversion to Christianity he had travelled a great deal. His enquiring, restless, ardent nature, inclined to superstitious practices, led him to seek initiation into the theosophical practices of the East, and he became a magician, making use of his sorcery to enrich himself and to gratify his ambition and his passions. His victims were numerous, but after a long and scandalous career he was converted by a Christian virgin, St. Julitta, whom he had desired to seduce on account of her great beauty.

From that time he used the influence over others with which Nature had endowed him to make proselytes to his new religion. He was seized and condemned as a Christian at the same time as St. Julitta, so that the young virgin and the old magician over whom she had exercised her gentle influence were united in their death.

This graceful legend was developed in the Middle Ages, and, curiously enough, under the disguise of Doctor Faust furnished Goethe with the subject of his masterpiece; only, as has been seen, in reality the virgin was not seduced by the old doctor, for St. Julitta converted the magician.[3]

His prayer runs thus:

> Holy, holy, holy, Holy of holies, Father of our fathers, God of Abraham, God of Isaac, God of Jacob, God of the Apostles, God of the Prophets, God of Virgins, God of those who lead a good life, and of those who believe, God and Father of our Lord Jesus Christ, thy Son; we call upon thee, we humbly implore thee, O only-begotten Son, who wast created from the mouth of the most High before the creation of the world, and wast mysteriously brought forth from the womb of the holy Virgin Mary; vouchsafe to grant to us who pray to thee an increase of holy desire and uprightness of heart, that these hearts regenerated by the saving waters may remain pure from all sin.

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[1] Ruinart, p. 369.

[2] In spite of Dom Cellier, whose judgement seems too severe.

[3] *Cf.* T. Zahn, *Cyprian von Antiochien, und die deutsche Faustsage,* Erlangen, 1882.

> We ask thee for faith inviolate, a pure mind, ardent devotion, unfailing charity, so that we may flourish in thy holy Church; we bend the knee, and bow the head before thee, before whom angels and archangels rejoice in glory, with thousands and thousands of martyrs, and the choir of Apostles and prophets; the birds also sing thy praises whom every tongue confesses, in heaven, on earth, and in hell.
>
> We pray thee, Father and Lord, to grant us an upright spirit, innocence, holy sincerity and a pure conscience; to create in us a chaste heart, armed against the snares of the world and the threats of the devil, in order that we may not fall into the nets of our violent and cruel enemy, but may faithfully keep the sign of eternal salvation. . . . Thou who didst show mercy to the three children in the furnace, and to Daniel, vouchsafe to have mercy upon us also. Thou who didst raise the dead to life, who didst give light to the blind, hearing to the deaf, speech to the dumb, who didst make the lame to walk and didst give health to lepers, deal thus with thy servants, who firmly believe that thou wast born, didst suffer, and wilt come to judge the living and the dead.
>
> Help me as thou didst help thine Apostles in chains, Thecla in the fire, Paul in persecution, Peter in the waves.[1]
>
> Thou who sittest on seven thrones at the right hand of the Father, cast a look upon us and deliver us from eternal death; thou who art one in one, Father in the Son, Son in the Father, Holy Spirit through whom and in whom in the Holy Church is honour, power, light, majesty, might, benediction, immortality, now, eternally, and for ever, world without end. Amen.[2]

The following is another prayer by the same Saint, probably repeated by him on the day of his martyrdom:

> Holy Lord, holy Father, . . . God of our fathers, God of the Apostles, and God of the prophets and martyrs, thou who didst exist before the world was made, God of the living, who wilt come to judge the living and the dead, God of truth, who sittest upon the Cherubim and Seraphim, the throne of thy glory, and whose glance penetrates to the depths of the abyss; thou who knowest all things before they have their

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[1] These formulas have already been mentioned as being in common use at this time; the above prayer is quite in keeping with the tone of the period.

[2] Migne, *Patr. Lat.*, iv., 985.

> being, who hast power to take away life and to give it back, who dost make even the desert to flourish: O Lord and Master of all things, deliver me from this world, and hear my prayer. . . .[1]
>
> The angels and archangels in countless numbers, in fear and trembling before thy magnificence and power, cry aloud: "Holy, holy, holy, the Lord God of hosts."
>
> Thou thyself hast made this covenant with us: "Ask, and you shall receive; knock, and it shall be opened to you. . . ." I ask, therefore, that I may receive, I seek that I may find, I knock that it may be opened to me. . . .
>
> All men are liars, thou alone art true. Thou hast the power to do what thou hast promised, to give me thy heavenly mystery, so that I may be worthy to behold the face of thy saints. . . . Thou didst suffer under Pontius Pilate, thou didst rise again from the dead, thou didst appear to thine Apostles; thou art seated at the right hand of the Father, thou wilt come to judge the living and the dead. By thy holy Name, save me and deliver me. And do thou, O God, holy Father, vouchsafe to hear my prayers and to deliver me from everlasting fire, through Jesus Christ, our merciful and blessed Saviour, through whom be praise, honour, power and glory, to thee for ever and ever. Amen.[2]

Many more examples might be given from the acts of the martyrs, but a few will suffice to bring out the peculiarly impressive character of these prayers uttered by the martyrs in the midst of their torments. With what earnestness do they call upon God, as, almost at the point of death, with their last breath they praise Him whom they will soon see face to face.

> O Lord Christ, may I not be confounded.
>
> Help me, Christ; I pray thee, pity.
>
> Save my soul, keep my spirit, that I may not be confounded.
>
> I pray thee, O Christ, give me strength to endure my torments.
>
> I pray thee, O Christ, hear me. I give thee thanks, O God: O Christ, have pity! Son of God, help me!
>
> O Christ, deliver me! I suffer for thy name.
>
> Suffering will soon be over! I suffer willingly, O Christ!
>
> Praise be to thee, O Christ! Hear me, O Christ!

Here follow allusions, as in the preceding prayer, to Jonas, to the three children in the furnace, to Daniel, Tobias, Susanna and Thecla, all of whom were helped by God; then comes an enumeration of the miracles wrought by our Lord when on earth.

[2] Migne, *Patr. Lat.*, iv., 987.

> Give me patience! My hope is in Thee! I shall not be confounded.
>
> Thanks be to thee, O Christ; I suffer for thee!
>
> Glory be to the Christ, my God.
>
> By thy name, O Christ, Son of God, deliver thy servant.[1]

Examples of other prayers besides those of martyrs are to be found in works of early Christian authors; it will be well to quote a few of these in order to show that the spirit of prayer which inspired the prophets and writers of the Old Testament has lived on in the Church and forms part of our inheritance.

The following prayer has often been quoted; nevertheless, it shall be given here on account of its great liturgical value and importance. It was written immediately after the persecution of Domitian, before the end of the first century, by Pope St. Clement (who was one of the first successors of St. Peter) in his immortal letter to the Corinthians, who had appealed to him to settle their disputes. In style it resembles the Prefaces, and, as Mgr. Duchesne remarks, quoting Renan, "it is an excellent example of the style of solemn prayer in which the ecclesiastical leaders of that time were accustomed to express themselves at meetings for worship."

> May the sealed number of the elect in the whole world be preserved intact by the Creator of all things, through his well-beloved Son Jesus Christ, by whom he has called us from darkness to light, from ignorance to the knowledge of the glory of his name, to hope in thy name, from whom every creature proceeds. Thou hast opened the eyes of our hearts that they may know thee, the sole Highest among the highest, the Holy One who rests in the midst of the holy ones. Thou who abasest the insolence of the proud, who scatterest the machinations of the peoples, who exaltest the humble and puttest down the mighty; thou who givest riches and poverty, death and life, sole Benefactor of spirits, God of all flesh; thou whose regard penetrates the abyss, and scans the works of men; thou who art our help in danger; thou who hast multiplied the nations upon earth, and chosen from among them those who love thee through Jesus Christ, thy well-beloved Servant, by whom thou hast instructed, sanctified, and honoured us—we beseech thee, O Master, be our help and succour. Be the Salvation of those of us who suffer persecution; take pity on the lowly, raise up them that fall, reveal thyself to those who are in need, convert the ungodly, and bring

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[1] Ruinart, *Acta Martyrum,* 411, 413, 414, 440, etc.

back those who have gone out of the way. Appease the hunger of the needy, deliver those among us who suffer in prison, heal the sick, comfort the faint-hearted; that all people may know that thou art the only God, that Jesus Christ is thy Servant, and that we are thy people and the sheep of thy pasture.[1]

Thou art he who by thy works hast manifested the everlasting harmony of the world. Thou, Lord, hast created the earth, thou who remainest faithful throughout all generations, just in thy judgements, wonderful in thy might and majesty, wise in creation, and prudent in the upholding of things created. Thou who showest thy goodness in saving us, thy faithfulness to those trusting in thee, O pitiful and merciful God, forgive us our faults, our injustices, our shortcomings, our transgressions; remember not the sins of thy servants and thy handmaids, but cleanse us by thy truth and direct our steps, that we may walk in holiness of heart and do that which is good and acceptable in thine eyes and in the eyes of our princes. Yea, O Lord, make thy face to shine upon us, for our well-being and our peace, for our protection by thy strong hand and our deliverance from every sin by thy mighty arm, for our salvation from those who wrongfully hate us. Give peace and concord to us and to all the dwellers upon earth, as thou didst give them to our forefathers when they called upon thee with faith and sincerity, in submission to the almighty power and supreme virtue of thy name.

It is thou, Lord, who hast given to our princes, to those who rule over us upon earth, the power of royalty, by the excellent and unspeakable virtue of thy might, in order that, knowing the glory and honour which thou hast conferred upon them, we may submit ourselves to them, and not put ourselves in opposition to thy will. Grant them, Lord, health, peace, concord and stability, that they may freely exercise the authority with which thou hast entrusted them. For it is thou, O heavenly Lord, King of the ages, who givest to the sons of men glory, honour and power over earthly things. Direct their counsels, O Lord, according to that which is good and acceptable in thy sight, so that, exercising peaceably and mercifully the power which thou hast given them, they may obtain thy favour. Thou alone hast the power to do this, and to confer upon us still greater benefits. We confess thee through the High Priest and Ruler of our souls, Jesus Christ, through whom glory

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[1] The title of "Servant" sometimes given to Christ in ancient documents applies to Him as man. Even in Isaias the Messias is called by this name.

> and majesty be to thee now and throughout all generations for ever and ever. Amen.[1]

St. Cyprian, the great Bishop of Carthage who lived in the middle of the third century, has preserved for us in his letters several invocations truly liturgical in character and even resembling Collects in form. Their grand, majestic, unimpassioned style and well-rounded periods remind us of the Roman orator:

> Let us pray that peace may be soon restored to us, so that we may come forth from our hiding-places without peril, and may that which the Lord will deign to show to his servants be fulfilled—(that is to say) the re-establishment of the Church, the security of our salvation, fair weather after rain, light after darkness, a time of quiet and calm after tempests and storms, the merciful help of his Fatherly love, the wonted manifestations of the divine majesty, who thus checks the blasphemies of persecutors, brings back to repentance those Christians who have fallen, and approves the firm and unshaken confidence of those who have persevered.[2]
>
> May our Lord, dearest brethren, keep you hale and well in his Church, and may he vouchsafe to preserve you. May this be done through his mercy.[3]

The following is in honour of martyrs and confessors:

> How blessed is our Church, illumined as it is by the splendour of heavenly glory, and made beautiful in our days by the blood of the martyrs! White as snow with the good works of the brethren, now she has put on the royal purple of the martyrs' blood. Among the flowers which adorn her, lilies mingle with roses. Let all strive, therefore, to merit this twofold honour, that they may be crowned with white for their good works or with purple for their martyrdom. Among the heavenly hosts both peace and war have their flowers, with which the soldier of Christ is gloriously crowned.[4]

The following prayer with which St. Augustine concludes several of his sermons will suffice as an example of the many to be found in his works:

> Let us turn towards the Lord God and Father Almighty, and with a pure heart let us give him sincere

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[1] 1 Clem. 59-61. [2] Ep. VII. ad. Clerum. *Patr. Lat.*, iv., 251.

[3] Incolumes vos, fratres charissimi, Dominus noster in Ecclesia sua permanere faciat et conservare dignetur. Ita fiat per suam misericordiam (Ep. LXXXIII., *P. L.*, iv., 446).

[4] Ep. VIII., *P. L.*, iv., 255. The original text of these last two prayers will be found in the Euchology.

> thanks as well as our littleness will allow: let us with our whole hearts beseech his extraordinary clemency, that he may vouchsafe to hear our prayers according to his good pleasure. May he by his power drive our enemies far from us, lest we fall under the sway of the evil one in act or thought. May he increase our faith, rule our mind, give us spiritual thoughts, and at last lead us to his blessedness, through Jesus Christ his Son. Amen.[1]

The next prayer, which, though very short, is perfect in form—in fact, an inimitable example of liturgical expression—has been taken from an almost unknown author of the sixth century. On this brief, rhythmic, gem-like type (if one may be allowed the expression) a great number of prayers in the Western Church have been modelled. But very rarely can a date and locality be assigned to ancient liturgical prayers of this kind:

> Enlighten, O Lord, the blindness of our hearts, that we may discern what is worthy and avoid what is unworthy.[2]

St. Desiderius, Bishop of Cahors in the seventh century, had the following verses engraved on altar vessels and other objects which were used in the Sacrifice of the Mass:

> Christ is the life of Desiderius.
> O merciful Christ, accept the gift of Desiderius.
> Receive, O Christ, these gifts which we offer to thee from those thou hast bestowed upon us.[3]
> O holy God, receive the present that Desiderius brings, and grant him the power to bring still better gifts.
> A wise man is a man of few words.[4]

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[1] Sermo CLXXXIII. in Script.; CX., *n.* 15, etc.; *P. L.*, xxxviii., c. 994.

[2] "Illumina, Domine, nostri cordis obtutus, ut quæ digna sunt videamus, quæ autem indigna, vitemus." The works of this author, Verecundus, have already been quoted; they have been edited by Cardinal Pitra, *Spicilegium Solesmense*, iv., 48.

[3] *Tua ex tuis* is an ancient formula frequently used, especially in Oriental liturgies.

[4] Desiderii vita Christus.—Desiderii, tu pius Christe, suscipe munus.—Accipe, Christe, munera de tuis tibi bonis oblata.—Suscipe sancte Deus, quod fert Desiderius munus, ut majora ferat viribus adde suis.—Sapiens verbis innotescit paucis (*Vita S. Desiderii*, c. ix. *Cf.* Labbe, *Nova Biblioth. Manuscr.*, i., 705, et Le Blant, *Reale Accademia dei Lincei*, session of December 16, 1888).

CHAPTER XV

THE GENESIS OF THE LITURGICAL BOOKS AND THEIR CONTENTS

The Missal, Breviary, Pontifical, Ritual, Ceremonial of Bishops and Martyrology.

At what period were the prayers and rites of the Liturgy committed to writing? This question has given rise to much discussion in the past, several authors of no small repute, such as Pinius, Renaudot, Lebrun, and Mabillon himself, being of opinion that there was no written Liturgy before the fourth or even the fifth century. This view has been greatly disputed, and the works of authors of the first three centuries have been searched for passages to prove that liturgical books and collections of prayers had been compiled before that period. At the present time this last assertion can no longer be denied; the *Canons of St. Hippolytus* and the *Doctrine of the Apostles* furnish sufficient proof of the existence of liturgical formularies before the fourth century; a ritual of the fourth century and another book of the same kind, but of a yet earlier date, have recently been discovered.[1]

It seems quite certain that at the very beginning the only books used in the Liturgy were those of the Old and New Testaments, which were not then gathered together into one single volume as they are now. The Books of Moses, the Psalms, the Prophets, the Gospels, the Epistles of the Apostles, formed so many separate collections. One or other of these books was chosen for the lessons, according to circumstances; certain psalms were appointed to be sung; then prayers were improvised by the bishop or priests, or a homily was given in explanation of some passage from the Holy Scriptures that had just been read. The liturgical library was reduced, therefore, to its simplest expression—a Bible was all that was needed. But the development of liturgical ceremonies led to a corresponding increase in the number of books required. The creation of that liturgical library which became in the Middle Ages the most important branch of book-making, and at the present day still forms the chief treasure of our collections of manuscripts, may be imagined to have taken place in the following manner.

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[1] For details the reader is referred to F. Probst, *Liturgie der drei ersten Jahrhunderten*, and *Die ältesten römischen Sacramentarien und ordines*. An extract from the Pontifical of Serapion and another from the *Testamentum D.N.J.C.*, will be given in the Euchology.

To begin with the Mass: the prayers said by the priest, which now form the *Canon,* were probably written down at an early date; they are certainly of very great antiquity, being in part a repetition of the words of our Lord and of the Gospel narrative of the Last Supper.[1]

The custom of writing on the diptychs the names of those for whom the prayers of the community were to be asked or of the saints who were to be invoked also dates from this remote period. These *litanies* or *diptychs* soon found their way into the Canon of the Mass; they were also recited at other offices.[2] St. Cyprian in his letters asks that these lists should be sent to him, thus bearing witness to their antiquity; it seems most probable that the diptychs and prayers of the Canon formed the earliest written monument of the Liturgy.

Other prayers were said at different parts of the Mass, which, though at first improvised, were soon written down for the benefit of those whose inspiration failed them, and also to prevent wandering from a given theme. Some of these formulas are to be found in such early works as the *Doctrine of the Apostles* and the *Apostolic Constitutions.* Such collections of prayers were called books of the mysteries, and later *Collectaries* or *Sacramentaries;* they were for the use of priests only, and contained nothing but the prayers and prefaces which they had to read or sing.

The lectors and cantors also needed books for the parts of the Mass entrusted to them. The books called *Graduals* were set apart for the use of the cantors. These *Graduals,* in addition to the chants from which they derived their name, contained the tracts, alleluias, offertories and communions; later on, after the introduction of *proses* or *sequences* into the Mass, the cantors would have the books containing proses, tropes and sequences. The lectors had a book containing the prophecies and the other books of the Old Testament, and the Acts of the Apostles and their letters from the New Testament; it was called the *Epistolarium,* or Epistle book. A Gospel book (*Evangeliarium*) was needed for the deacon, and for the ceremony of Holy Saturday another book or often a roll of parchment containing the celebrated chant of the *Exsultet.*

For the Divine Office, as for the Mass, the only books used at first were the psalter and the books of the Law and the Prophets; from these sprang offshoots which, becoming detached from the original stem, entered upon an independent existence. The choir contented itself with the psalter for the psalmody; moreover, custom at this time required that clerics and monks should learn the psalms by heart, so as not to need any book. These cantors would have the *Antiphoner,* a collection of antiphons, the *Responsorial,* containing the responses, or the *Vesperal,* because the office of vespers was the most important; they would also need the *Hymnal,* for the hymns. The lector read the Acts of the Martyrs from the *Passional,* the Lives of the Saints from the *Sanctoral;* the lessons of Holy Scripture were contained in the lectionary, which went by the name of *Liber comitis;* the homilies, which at first used to be chosen by the president of the choir from the works of the Fathers, were soon collected into one book called the *Book of Homilies* or *Sermons.* When processions were appointed for certain seasons, *Processionals* were needed for the chants sung during these functions.

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[1] Dom Guéranger gives the second century or first part of the third century as the date of compilation; Mgr. Duchesne holds that it could not have been later than the fourth century.

[2] They are now known as the *Memento of the Living* and the *Memento of the Dead.*

At the office held in the chapter-house after Prime, the *Martyrology* was read; this was a book containing a short notice of the martyrs and Saints for each day of the year. Later on another list was added containing the names and eulogies of the dead, that thus they might be kept in remembrance; the *necrologies* owed their origin to this pious custom. The *menologies* and *kalendars* are another form of the martyrology.

To this already long list of books which have sprung up around the Mass and daily office there are still some names to be added. The priest required a special book, the *Ritual* or *Benedictional,* for the administration of the sacraments of Baptism, Penance, Extreme Unction, Matrimony, for ministering to the sick and the energumens, for the funeral rites, and for certain blessings, as, for example, of water, houses, ships, bread, oil, altar linen, sacred vestments, statues and holy pictures. The more solemn blessings were reserved to the bishop, to whom belonged also the administration of the sacraments of Holy Orders and Confirmation, the dedication of churches and excommunications. The book containing these formulas was called the *Pontifical.*

A knowledge of these ancient books is a most important part of liturgical, archæological and paleographical science. Unfortunately, this enquiry has not yet been carried far enough. M. Delisle in his *Mémoire sur les Sacramentaires* has shown the use that could be made of these manuscripts from a liturgical and bibliographical point of view. A study of these different books by the comparative method, an enquiry into their origin, and the changes they have undergone, together with the classification of the families of manuscripts, would furnish the liturgist with most valuable materials and would lead to important conclusions.

From what has been said it will be seen that from the first centuries up to the tenth and even later there was a tendency to multiply the number of liturgical books, so that for each class of lessons or chants there should be a separate book. Towards the ninth century a movement in the contrary direction set in, the tendency then being to group the books together and to suppress some, or rather to combine several in one volume. The principal cause of this movement, as of the one that preceded it, lay in the requirements of the Liturgy, new ideas having led to changes in the Divine Service. When the office was celebrated with less solemnity and, as often happened, there was only one officiating priest, it became useless and inconvenient to have several separate books. By degrees the *Sacramentary* absorbed the *Epistle-book,* the *Gospel-book* and the *Gradual,* thus taking the form of the *Missal* as now used. In this one book are to be found all the prayers which the priest has to recite or sing during the Mass.

For a similar reason, when the office, instead of being celebrated publicly by a large number in choir, was more often recited in private by one priest, the *Psalter, Lectionary, Hymnal, Responsorial* and *Vesperal* were all gathered into one single volume, the *Breviary.* But in monasteries, cathedral chapters and collegiate churches, where the ancient traditions have been better preserved, the *Gradual, Vesperal, Responsorial, Antiphoner* and even the *Hymnal* and the *Processional,* still form separate volumes.

At the present time, therefore, the official liturgical books, not including books of chant, are the *Missal* and *Breviary,* the *Ritual, Pontifical, Ceremonial of Bishops,* and the *Martyrology.*

It will be necessary to speak more in detail of each of these books, since they contain all the liturgical forms now in use. They are the archives of Catholic Liturgy and the official documents in which that Liturgy must be studied.

The *Missal* contains all the prayers recited or sung at Mass. Every Sunday and almost every day in the year has a proper Mass—that is, a Mass with special prayers, antiphons and responsories and an Epistle and Gospel appropriate to the day. These chants, prayers and lessons are, as a rule, chosen with good taste and liturgical feeling, making an harmonious whole. One prevailing idea runs through all the various portions forming the proper of the Mass, and so skilfully are these different parts selected and arranged that the mind as it passes from one to another becomes more and more deeply penetrated with the spirit of the feast.

Take, for instance, one of the Masses for Lent which undoubtedly goes back to a very early period: the Mass of the fourth feria in the fourth week of Lent—that is, the

Wednesday known as the *Great Scrutiny*, because the catechumens were then definitely accepted as candidates for Baptism.

The introit and first lesson, taken from the Prophet Ezechiel, allude to the Christians who were chosen from among all nations and called to Baptism.

> I will take you from among the gentiles, and will gather you together out of all countries, and will bring you into your own land. And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you. . . . And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God; saith the Lord Almighty.[1]

In the *Gradual* the Lord Himself appeals to His children:

> Come, ye children, hearken to me; I will teach you the fear of the Lord. Come ye to him and be enlightened, and your faces shall not be confounded.[2]

Another lesson, taken from the Prophet Isaias, also contains an allusion to Baptism:

> Thus saith the Lord God, Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, learn to do well: seek judgement, relieve the oppressed, judge for the fatherless, defend the widow. . . . If your sins be as scarlet, they shall be made as white as snow.[3]

In the second *Gradual* the psalmist speaks again:

> Blessed is the nation whose God is the Lord; the people whom he hath chosen for his inheritance.[4]

The Gospel, which is taken from St. John, relates the cure of the man who was born blind. The rest of the chants and prayers of this Mass complete the teaching given in the lessons from the prophets.

Who could fail to appreciate the liturgical beauty of this composition, or who is not moved to piety by its sweetness? Again, who does not recognize the Divine power of the words of Holy Scripture which, uttered long ago by the prophets in announcing the promises of God to His people, are now repeated by the Church when she entreats, prays for, and encourages her children? And then, what harmony between the Old and the New Testament! God the Father promising by the mouth of the prophets to cleanse His people from their sins, Jesus in the Gospel restoring sight to the blind, and the Church, heir to the promises made to the Jewish people, gathering all nations into her fold, sanctifying and enlightening them by Baptism. Is not this a wonderful trilogy, a drama sublime in its simplicity? In ancient drama the combination of dialogue, narrative and chorus into an harmonious whole was greatly admired, and rightly so; but does not this composition surpass the antique tragedy in boldness, pathos and sublimity? After the voice of God, that of Christ is heard, then the Church speaks, sinners uniting with the faithful in her prayer; while thoughts of death and eternity, of vocation to the faith, of redemption and everlasting blessedness, are in turn presented to the mind.

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[1] Ezech. xxxvi. 24-26.

[2] Ps. xxxiii. 12 and 6.

[3] Isa. i. 16-18.

[4] Ps. xxxii. 12.

It must be confessed that not every Mass is composed with such liturgical art, nor is the symbolism so apt; but it may be said without exaggeration that ancient Masses belonging to the Proper of the Time are characterized by great perfection in this respect, and he who attentively reads them in his *Missal* will derive great profit from this liturgical study.

The example given above is taken from the *Proper of the Season*—that is, from the ordinary Liturgy of the year, when no Saint's feast intervenes to take the place of the ferial Liturgy. But so many Saints have been introduced into the kalendar that now the greater number of days in the year are taken up by their feasts, and the Liturgy of the season is relegated to a secondary place. Whatever may be thought of this evolution, it must not be forgotten that the Masses of the Saints are often very beautiful. Take, for instance, that for St. Andrew on November 30, of which the introit, gradual, offertory and communion serve for nearly all feasts of Apostles.[1]

Besides Masses of the Season (*Proper of the Time*) and Masses for Saints' Days (*Proper of the Saints*), the *Missal* contains some known as *Common;* these are said on the feasts of Saints that have no special Mass. There are Masses called *Common of the Apostles, Common of Martyrs, Common of Bishops and Confessors,* and of *Confessors only, Common of Virgins* and *Common of Holy Women;* there is a Mass for the *Dedication of Churches* as well as Masses of our Lady and votive Masses. Most of these Masses are very old, and, though admitting of a more general application, they contain much that is extremely beautiful and well deserves to be studied.[2]

The Masses next in order after the Common are those appointed to be said on certain particular occasions; there is a Mass for peace, Masses in time of war, for travellers, for the sick, for the dead, and so on. These, too, are, for the most part, of ancient date, and are found in the old sacramentaries. The *Missal* also contains a collection of prayers for use in special circumstances, such as the Collects for the Pope, for the Church, against persecutors, in times of trial, etc., which in certain cases may be added to the ordinary prayers of the Mass. The blessings given at the end of the *Missal* (of water, eggs, bread, candles, fruit, etc.) are taken from the ritual.

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[1] See the chapter on *Devotion to the Saints.*

[2] *Cf.* Chapter XXI.

The *Breviary,* which is better known and more widely used than any other liturgical book, with the exception of the *Missal,* is intended for all who recite the Divine Office. These two books form a most precious treasury of prayer and Christian Liturgy.

Like the *Missal,* the *Breviary* is divided into two principal parts, the Office of the Season and that of the Saints. The Mass and Office correspond, and it is the more important to bear this in mind since it has sometimes been forgotten, though such practice is contrary to true liturgical principles and ancient custom. When the Mass is from the Proper of the Season, the Office is from the same; and when the Mass is of a Saint, the Office is also in honour of that Saint.

The Divine Office with its different Hours is composed of almost the same elements as the Mass of the catechumens: psalms, antiphons, responsories, lessons from Holy Scripture, homilies on the passages read, and prayers.[1] But in the Office these various parts are differently combined; the recitation of psalms fills a much more important place, for according to ancient principles the whole psalter was to be recited once each week. The antiphons and responsories are more ordered in their sequence, sometimes a whole series relating to one subject. The lessons from Scripture are also more numerous; often there are nine lessons for the single office of Matins. The Holy Scriptures, both Old and New Testament, are so divided as to be read from beginning to end, or at least the greater part of them, in the course of the year. The homilies from the Fathers, St. Hilary, St. Ambrose, St. Augustine, St. Leo, St. Gregory, etc., form a course of instruction on the chief mysteries of faith and on the readings from Holy Scripture; whilst the prayers, like those of the Mass, are full of deep and sound theological teaching.

Every century has contributed its liturgical quota to the *Breviary*. The earliest period is represented by antiphons, responsories and prayers which bear the stamp of antiquity. The hymns extend over a period dating from the fourth to the sixteenth century, giving expression in their simple and sometimes barbaric poetry to the faith of generations of Christians. The Saints of each century have won for themselves a place in the *Breviary*, so that a history of the Church might be compiled from the Lives of the Saints whose office is said in the course of the year.

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[1] See p. 58.

Taken as a whole, the *Breviary* forms a sort of synthesis of ecclesiastical knowledge; and, in truth, for centuries there was scarcely any intellectual culture beyond that, for the education given to clerics aimed merely at making them proficient in the recitation and understanding of the *Breviary*. But the true end of the Divine Office is not so much to cultivate the mind as to supply forms for prayer, to raise the soul to God, and to help it to praise Him more worthily.

The *Ritual* has already been mentioned as containing formulas for the administration of sacraments and blessings of various objects; blessings and devotions of more recent origin, such as that of the scapular, have been added to modern rituals. Like the two preceding books, the *Ritual* goes back to a very early period as regards most of its formulas. The form of Baptism, prayers for the sick, the burial service, the processional rites for the Purification, for Palm Sunday, for St. Mark's Day, and for the Rogations, also the exorcisms, are all very ancient rites, full of profound doctrinal teaching and magnificent symbolism. Several of the formulas in the Ritual are also to be found in the *Pontifical* and the *Missal*, the line of demarcation between these books not having been always very clearly drawn.

The *Pontifical*, according to the edition of Clement VIII. and Benedict XIV., is made up of three parts. The first of these includes the prayers and ceremonies for Confirmation, for the ordination of clerics, the consecration of Bishops, the blessing of Abbots, the consecration of Virgins, and the coronation of Kings and Queens. The greater part of these rites and prayers being very ancient, the study of the *Pontifical* is of great importance as regards the history of Liturgy and dogma. The functions of clerics, priests and bishops, the characteristics of the sacerdotal vocation, the attitude of the Church towards her ministers, are there admirably described in terms derived from the purest sources of liturgical inspiration.

The second part contains blessings, of which some are already known to us through the *Ritual*. The most important are the ceremony for the consecration of churches and of places connected with them—that is, of cemeteries; also the blessings of certain objects forming part of the furniture or ornaments of a church, as the sacred vessels and altar linen, reliquaries, stations of the cross, statues and pictures of Saints, and bells. There are also special blessings, such as those of swords and military colours.

The third part is devoted to certain ceremonies, as the expulsion and reconciliation of penitents during Lent; the blessing of the holy oils (the oil of catechumens, the oil of the sick and the chrism), which takes place on Maundy Thursday; the holding of synods; the sentence of degradation to be passed on an unworthy bishop, priest or other cleric, or of excommunication against heretics and sinners, and their reconciliation; the ceremonial for the journeys of prelates; the visitation of parish churches; the ceremonies for the reception of Kings, Queens, or Princes. Special blessings are given in the Appendix. Some of these rites are seldom used now, but others are frequently assisted at and followed by the laity, as, for instance, the ordination of clerics and the consecration of churches. These subjects will be dealt with in due course.

The *Ceremonial of Bishops,* which was also revised by Clement VIII. and Benedict XIV., is of less general interest; it consists of a series of directions for ceremonies at which the bishop presides, pontifical Mass and Vespers, the offices of Holy Week and other offices celebrated only in cathedrals, the reception of bishops, anniversaries, and ceremonies of a similar kind. Here it must be observed that there is nothing more imposing in the whole of Christian worship than these pontifical rites, in which the Catholic Liturgy displays all its pomp and employs a wealth of symbolism.

It is also to be noted that the ancient Liturgy has been best preserved in pontifical ceremonies. In the earliest times the Liturgy was celebrated only in the bishop's church, the principal or cathedral church. There was scarcely any other service than that over which the bishop presided, either in his cathedral or sometimes in another church chosen for the occasion. The book which regulated these ceremonies received the name of *Ordo;* some of these ancient *Ordines* have been preserved, and are among the most valuable documents we possess for reference in matters of liturgical history.

When at a later period the increasing number of the faithful and of the churches at their disposal made it desirable that the ceremonies of the cathedral church should be, as far as was possible, reproduced elsewhere, there was a tendency to curtail them; the absence of the bishop, the limited number of priests, deacons and other ministers, besides other reasons, rendered it necessary to simplify certain rites and to do away with others. The *Ceremonial of Bishops,* therefore, takes us back to those early times when Divine Service was celebrated in one church only, by the bishop with all his priests, deacons, subdeacons and other ministers round him, in the presence of all the faithful and accompanied by that pomp and splendour with which the Church delighted to surround the worship of God. Hence it follows that to be present at these services as carried out in a cathedral or in a monastic church (in which the Abbot enjoys the privilege of a bishop) is of very great assistance in giving an insight into the meaning of liturgical ceremonies, and the study of the ceremonial is indispensable to any one desiring to grasp the significance of many of the rites or to discover their *rationale.*

Among the official books of the Liturgy a place is usually assigned to the *Roman Martyrology.* The origin of martyrologies is very ancient. From the most remote times the churches had kalendars on which were inscribed the names of martyrs and Saints whose feasts were kept each year; the diptychs of the Mass are perhaps the oldest examples of this custom. Some of these kalendars of the fourth, fifth, and sixth centuries have been found; the best known is the martyrology of St. Jerome, which was used in the Roman Church. St. Gregory the Great describes very minutely the *Roman Martyrology* as it was in his time—a codex in which the name of almost every martyr throughout the provinces was entered, together with the day and place of his martyrdom.[1]

By degrees these lists were lengthened by the addition of all the martyrs of the Christian world whose names could be ascertained, as well as those of the holy pontiffs and confessors, virgins and widows. The kalendars of the different churches were combined, the Acts of the martyrs were drawn upon, and thus kalendars for universal use were formed, which were called *Martyrologies.* The principal productions of this time are the *Martyrologies* of Bede, Rabanus Maurus, Ado, and Usuard. The existing *Roman Martyrology,* which is said wherever the Divine Office is publicly celebrated, is that of Usuard, revised and enlarged by the celebrated Baronius.[2] It contains a list of the Saints of all countries for every day in the year, and has been praised for the elegance and sobriety of its style and its enlightened criticism, considering the age in which it was compiled.

In conclusion, the words of Dom Guéranger may appropriately be quoted: "In depth of doctrinal teaching, in sublimity of expression, in universal interest, these six liturgical books are unequalled. Every priest should possess them and should read them."[3] It was the wish of Dom Guéranger to publish a treatise on the theology contained in these books, but he was unable to carry out his design. Without doubt they would yield a magnificent synthesis of dogmatical teaching, and if studied in this manner would be helpful to the understanding of certain theological questions.

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[1] "Nos pene omnium martyrum distinctis per dies singulos passionibus, collecta in uno codice nomina habemus. . . . Non tamen eodem volumine, quis, qualiter sit passus indicatur; sed tantum locus et dies passionis positus. Unde fit ut multi ex diversis terris, atque provinciis per dies (ut prædixi) singulos cognoscantur martyrio coronati" (Ep. XXIX., lib. vii.).

[2] Duchesne, *Christian Worship,* pp. 290, 291.

[3] *Institutions Liturgiques,* 2nd ed., t. iii., p. lxx and p. 6.

With regard to prayer-books and other books of devotion, they are generally approved by the Ordinary for the use of the faithful, but they have not the official authority of the six liturgical books described above. They are for the most part made up of extracts from these books, especially from the *Missal* and *Breviary,* to which, unfortunately, have often been added more modern prayers and devotions from less authoritative sources, selected with little judgement. It is for the bishops to maintain the purity of liturgical tradition in their dioceses, to correct these books, and to take care that they resemble as far as possible the official books of the Liturgy.

CHAPTER XVI
THE CHRISTIAN DAY

I.

The Day and Night Hours.

"WE must always pray and not grow weary," so said our Divine Master, who Himself gave us an example of constant prayer during His life. He prayed before His repast, and after it He gave thanks to His Father; He prayed before working a miracle, and He went into the desert to pray alone. His preparation for His Passion was the long and sorrowful prayer of His agony; His desire was that His disciples should pray with Him. One of them, having seen Him praying one day, said to Him: "Lord, teach us to pray." Jesus answered by giving him a form of prayer which is so especially the prayer of Christians: "Our Father who art in heaven, hallowed be thy name," etc.

And to show us with what confidence we should pray and that we must persevere even to importunity, our Lord gives an instance of a man who went during the night to awaken his friend and to ask him for three loaves. He added:

> Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.
>
> For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.
>
> And which of you if he ask his father bread, will he give him a stone? Or a fish, will he for a fish give him a serpent? . . .
>
> If you then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the good Spirit to them that ask Him?[1]

The Christian, therefore, ought to pray often, to pray without ceasing, and never to weary of making his petition to his Father in heaven.

It has been said with thorough comprehension of the spirit of antiquity: "The ideal of the Christian life was that of a constant communion with God maintained by as frequent prayer as possible. A Christian who did not pray every day, and even frequently, would not have been considered a Christian at all."[2]

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[1] Luke xi. 1 *et seq.* See also the parallel passage on prayer in Matt. vi. 9 *et seq.* and vii. 7.

[2] Duchesne, *Christian Worship*, p. 446.

But as no one could spend the whole day in praying, it was necessary to have fixed hours for prayer. The Church was influenced in her choice by various circumstances. We read in Holy Scripture that certain times had been more especially consecrated to prayer according to the traditions of the chosen people. The royal prophet said to God: "Seven times a day I have given praise to Thee." Daniel tells us that he prayed at Terce (9 a.m.), Sext (noon), and None (3 p.m.); and we know that the Apostles adopted this tradition and prayed at these same hours. Morning and evening, too, are naturally hours of prayer according to universal custom. The evening is the hour of darkness, of deep silence, of solitude, and of rest after the toil of the day. But there is also something terrifying about it; in the middle of the night, man, left alone with his own thoughts, feels a secret fear creep over him; for not only does he know that darkness favours crime, but he also realizes his utter helplessness and isolation in the midst of the irresistible powers of Nature, which are able to annihilate him in a moment.

And this is the hour when the thought of God awakens within him. The deep, solemn silence that reigns over sleeping Nature; the stars, lost in space, millions of miles away; the quiet melancholy of night—all this is most impressive and helps the soul to realize the idea of infinity.

The dawn brings back light, hope, and joy to the world. A religious man naturally raises his heart to God to thank Him for having preserved him during the night, and to beg His help and protection during the coming day, which may have in store for him unexpected events of great moment.

The Church, with her wonderful insight into the heart of man, has felt the poetry of Nature and the influence it can exert over religious feeling. Sunrise and sunset, the seasons of the year, the sadness and desolation of winter, the joy and hope of spring and of Nature's awakening, the sultry heat of summer, have been sung by her poets in hymns which, though sometimes incorrect in form, are none the less full of true poetic feeling.

There were, then, various hours allotted to prayer in the course of the day. After various trials a system of prayer was established which reached its full development in churches and monasteries from the fourth to the seventh century, and was gradually adopted throughout the whole Western Church.

There were two night offices, that of the *Vigils,* now called Matins, recited about the middle of the night, and that of *Lauds,* which was said at dawn.

The day was divided according to the Græco-Roman method into five parts of three hours each—Prime at 6 a.m., Terce at 9 a.m., Sext at noon, None at 3 p.m., Vespers at 6 p.m. Each of these hours was marked by special prayers, and in the evening before going to rest for the night other prayers were added, called *Compline.*[1]

The Christian day was thus encircled by a close-linked chain of prayers. Each hour was consecrated and sanctified, and in this way the prophet's words were realized: "I rose at midnight to give praise to Thee" (Matins). And again: "Seven times a day I have given praise to Thee" (Lauds, Prime, Terce, Sext, None, Vespers and Compline).

Very soon attempts were made to connect these hours of prayer with some event of our Lord's life or the Gospel story. Terce is the hour when the Holy Ghost descended upon the Apostles gathered together in the upper chamber; at the hour of Sext our Lord was betrayed by Judas, at None He died; the canonical prayers said at these different hours contain allusions to these events.

An examination of the elements of which these offices are composed takes us back to a very early period. When the Christians first met together for prayer their form of worship consisted in the recitation of psalms and the reading of different passages from the Old and New Testament; homilies or sermons were preached, prayers were improvised, and hymns were sung. Such are the essential elements of all our offices, and even of the Mass itself.[2] The psalms to be sung and the lessons to be read were chosen by the bishop or whoever presided, with a view to the circumstances of time and place and the special character of the feast, or according to his own individual inclination. Before long some general rules were laid down directing that such and such psalms and lessons should be read on certain feasts. The lessons, psalms, antiphons and little chapter are now determined by tradition; nothing is left to personal initiative, and uniformity everywhere prevails.

The form of every office as we now have it has remained almost without change since about the seventh century.

Each hour begins with an invocation to God, in order that the whole prayer may be guided by His inspiration: "O God, come to my assistance. Lord, make haste to help me."[3]

A hymn, usually in iambic metre, precedes or follows the psalms, and indicates the character of the canonical hour or sings the praises of the Saint whose feast is kept. At noon, for instance, the following hymn (*Rector potens, verax Deus*) is said:

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[1] This liturgical horarium is not fixed and unchangeable like that of our clocks. It was regulated, like the days in olden times, by the course of the sun; as the length of these hours varied according to the season, so the hour for Lauds and Vespers varied every day.

[2] See above, p. 58.

[3] Ps. lxix.

O God, who canst not change nor fail,
Guiding the hours as they roll by,
Brightening with beams the morning pale,
And burning in the mid-day sky:

Quench Thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, only Son,
And Holy Spirit, God of grace,
To whom all glory, Three in One,
Be given in every time and place.

After this psalms and antiphons are recited, varying in number from three to nine according to the hour. The psalms are followed by one or several lessons, or, in the Short or *Little Hours,* by a *capitulum* or little chapter in place of a lesson; then the responsorial psalmody or responsories; and lastly a prayer in which the officiating priest expresses the desires of the faithful. This is the pattern on which all the offices have been formed.[1]

The canonical office, having been gradually perfected, is now a really beautiful prayer. It has been enriched in the course of centuries with treasures of doctrine and religious poetry, and contains prayers which from a liturgical point of view are of inestimable value. By the choice of certain psalms, the place assigned to them in the office, and the application thus made of them, types, figures and prophecies of Christ are constantly brought before us, throwing a brilliant light on His Divine features. In the lessons, which are now arranged in fixed order, the Holy Scriptures are distributed over all the seasons of the year, thus providing a course of sublime instructions. The homilies of the Fathers, though not always chosen as judiciously as might be, nevertheless render clerics and all who recite the *Breviary* acquainted with the principal works of the great Doctors of the Church.[2] The antiphons and responsories determine the meaning of a psalm or draw attention to some special point. The versicles, for all their brevity, often express some beautiful thought, whilst the collects are a treasury of prayer and a light to direct us in our lives.

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[1] On the character of these prayers, especially the verses or brief responsories, see Chapters IV. and X.

[2] On the apocryphal origin of some of these selections, see Morin, *Studien und Mitthcilungen,* 1888, p. 588; *Revue bénédictine,* 1891, p. 270.

The Canonical Hours, therefore, with all their varied formulas, provide us with a most perfect exercise of devotion to God, unsurpassed as a form of vocal prayer. But we must not say them with our lips only; God wishes our prayer to be sincere, springing from our inmost hearts, as that of children to their Father, of the disciples to their Lord; not like that of the Pharisees, which deserved the blame meted out to the Jews and the heathen.

Our Heavenly Father desires to be adored in spirit and in truth, and not mechanically. He will have worshippers whose hearts are pure and who do His will. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven."[1]

II.

Analysis of the Different Hours.

1. *The Night Office, Vigils or Matins.*—Mention has already been made of the Christian assemblies of primitive times, which always took place about midnight, ending at dawn or cockcrow. It seems most probable, as has been pointed out, that the office of Matins or Lauds is simply the ancient "Vigil," which in the course of ages has undergone certain modifications. But in both offices the liturgical elements are the same: psalms recited or sung with antiphons or responsories; lessons from the Old Testament or from the Epistles or Acts of the Apostles, ending with the reading of the Gospel. In ancient ecclesiastical language this office of Matins was called *Vigils,* whilst the name of *Matins* was kept for Lauds, which office is in fact said in the morning.

A pious lady of Gaul who visited Palestine in the fourth century has given an interesting account of this office. She was then at Jerusalem, and she tells us that on week-days none but the ascetes or monks, and virgins consecrated to God, assisted at the office of Matins, but on Sundays all the faithful took delight in being present. At midnight the people assembled under the porticoes to await the opening of the doors of the *Anastasis,* or Church of the Resurrection. This church, built on the spot where our Lord rose from the dead, contained the rock in which His tomb, the holy sepulchre, was hollowed out. Towards the middle of the night, when the first cockcrow was heard, the doors were opened and the interior of the church was seen, brilliantly lit. The bishop at the head of his flock entered first, and, going to the grotto of the holy sepulchre, went in alone.

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[1] Matt. vii. 21.

One of the priests then said a psalm, to which the people responded by repeating one of its verses as a refrain. After that, all prayed silently for a few minutes until a deacon recited another psalm, the people again making the response and praying in silence; a third psalm was said by one of the clergy, exactly in the same manner. Then the prayers of recommendation were said—that is to say, one of the deacons read the names of persons for whom prayers were desired, and after each name the choir of children answered: *Kyrie eleison* (Lord, have mercy).

When all these prayers were finished, incense and perfumes were burnt in the grotto of the holy sepulchre; the bishop, who had remained in the grotto during the office, came to the entrance and read from the Gospel the narrative of the Resurrection of our Lord.

The reading of this passage, close to the sacred tomb, on the very spot where the Resurrection took place, after all the prayers and chants, made a deep impression on those around. "And when the reading is begun," says the pious traveller, "there is so great a moaning and groaning among all, with so many tears, that the most hard-hearted might be moved to tears for that the Lord had borne such things for us."

The ceremony ended with a visit to the chapel, where the true cross was venerated; there, again, prayer was made and the bishop gave his blessing.

Such was the office of Matins in the fourth century. It has undergone some changes, but in substance remains the same: the recitation of psalms with antiphon or responsory, the reading of various passages of Holy Scripture,[1] and finally the reading of the Gospel and the prayer.[2] This office is now divided into one or three nocturns according to the rank of the feast. The number of psalms recited at Matins has varied greatly; Silvia speaks of three only. The number of twelve is sanctioned by a graceful legend. Cassian tells us that in early times some monks said twenty psalms, some thirty, whilst others said as many as fifty or sixty. To bring about uniformity of practice among all these holy men it needed the visit of an angel from heaven, who came one night in the guise of a cantor to one of the principal monasteries of Egypt. Placing himself in the middle of the choir where the monks were assembled, he recited or sang eleven psalms, making a pause after each for prayer; then, having said a twelfth psalm, which he concluded with Alleluia, he disappeared mysteriously. From that time, says Cassian, this number has been adopted almost universally.[1] At Matins the psalms from the 1st to the 108th follow each other in order, with but few omissions.

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[1] It is true that Silvia in her account of the Vigils does not mention these lessons, but she alludes to them later on. *Cf.* my treatise on the *Peregrinatio Silviæ*, p. 65.

[2] This custom is retained in the monastic and other rites. It may be said to exist in the Roman rite, for, as I venture to think, Matins and Lauds originally formed but one office called the Vigils; and Lauds end with the Gospel (the canticle of the *Benedictus*) and the prayer.

This office, the longest of the Canonical Hours, is also in some respects the most important. It is the midnight prayer, and reminds us of the earliest Christian meetings, not only by the hour at which it is said, but also by its structure.[2] At this hour Christ was betrayed and sold, and at the same hour He endured the anguish of His agony in the garden on that night when the sufferings of His Passion began. The soul at that hour of the night seems less under the dominion of the senses.[3] It was long believed that at midnight the end of the world would come, when Christ would return to earth in all His glory and power to judge mankind. All must therefore be ready and watch in prayer. Even apart from this consideration, it is a solemn hour, and it can be easily understood why for centuries the servants of God should have chosen it for prayer in preference to any other. The custom of anticipating or postponing the office of Matins has indeed become almost universal, but the mystery remains the same.

The prayers recited at this office are well calculated to lift our hearts and minds to God. The most beautiful passages of Holy Scripture are selected for the lessons; the antiphons, and more especially certain series of responsories, are liturgical compositions of the highest order. It was natural, therefore, that in ancient liturgies, as, for instance, that of Jerusalem, the celebration of this hour and particularly its close should be attended with great solemnity.

2. *Lauds* (*formerly called Matins*).—This office seems to have been separated from the night office.[4] In winter and in Northern countries, where the nights are longer, it would have been too fatiguing to prolong the office of Vigils until daybreak. On the other hand, the end of the Vigils was supposed to coincide with sunrise. The office, thus drawn, as it were, in opposite directions, ended by being divided, and the part that was broken off gradually acquired an independent existence; in summer it followed Matins immediately,

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[1] Cassian, *De Cœnob. Instit.*, l. ii., 5. It is unnecessary to remark that I do not vouch for the truth of this legend, but it at least bears witness to the liturgical custom in the fourth or fifth century. It is also to be observed that the conclusion drawn by Cassian is not quite correct, for the number of twelve was by no means adhered to everywhere.

[2] *Cf. supra*, p. 58.

[3] Clem. Alex., *Strom.*, l. iv., p. 627.

[4] The Church of Jerusalem, according to Silvia's account, still united the two offices on Sundays, though on week-days they were said separately. *Cf.* the treatise already quoted.

but in winter was separated from that office by a greater or less interval of time. This arrangement was still observed when St. Benedict wrote his rule.[1]

In any case, however, the office of Lauds belongs to dawn; the rising sun is greeted in the psalms and hymns said at that hour. The day star rising in the east and driving away the darkness is the symbol of Christ who rose from the tomb in the early dawn and dispelled the shadows of death. Consequently the psalms for Lauds were at a very early date chosen on account of their allusions to the morning light or to the Resurrection:

> In the morning I will stand before thee and will see. . . . In the morning thou shalt hear my voice. . . . Send forth thy light. . . . In the morning my prayer shall come early before thee. . . . Mine eyes have looked unto thee before the morning. . . . The earth trembled when God arose (at the resurrection). This is the day which the Lord hath made. . . . I shall not die, but live; and shall declare the works of the Lord.[2]

This hour always includes one of the psalms which are especially consecrated to praising God; hence the name *Lauds* (*laudare* = to laud, to praise).

Certain canticles from the Old Testament, equal to the psalms in lyric beauty, are recited at Lauds, and form one of the peculiar characteristics of this office.[3] At the end the canticle *Benedictus* is said, chosen, probably, like the psalms, because of its allusion to the light: the *Orient from on high hath visited us, . . . to enlighten them that sit in darkness and in the shadow of death.*[4]

The office of Lauds is unquestionably one of the most beautiful and best composed. It is a perfect model of morning prayer, admirably adapted to inspire that deep religious feeling which befits a Christian as he worships his Maker at the beginning of a new day and praises the risen Christ.

3. *The Little Hours: Prime, Terce, Sext and None.*—The Hour of Prime (6 o'clock) is of comparatively recent date. Cassian tells us that it was observed at Jerusalem in his time (fourth century). It took its rise in the monasteries. From Lauds at daybreak to Terce at 9 o'clock seemed to the monks

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[1] *Regula Sancti Benedicti*, c. viii.

[2] Ps. v., xlii., lxxv., lxxxvii., cxvii.

[3] These are the canticles of the three children in the furnace, those of Isaias (c. xii. and c. xlv.), of Ezechias (Isa. xxxviii.), of David, Tobias, Judith, Anna, Jeremias, two of Moses, that of Habacuc, and one from Ecclesiasticus.

[4] The ancient office of Lauds ends in the same way as Matins, upon which it is, in fact, modelled; there is the commemoration of the living and the dead with the *Kyrie eleison*, the bishop's blessing and the prayer.

too long an interval to be left unhallowed by any prayer; besides, there were some who returned to their beds after Lauds, and therefore it was found necessary to appoint a fixed hour for prayer at which all might be present: hence the origin of Prime.[1]

Prime consists of almost the same sequence of prayers as the other Little Hours: a hymn, psalms with antiphon, a little chapter taking the place of a lesson, a responsory, *Kyrie eleison,* with the *Pater* and versicles, confession of sins and a prayer.

The second part of the office is of later date, and is also of monastic origin. After Prime it was customary for the monks to go to the chapter-house, where the work of the day was allotted to each and the Abbot gave exhortations and advice. It was almost a supplementary office; the names of the Saints celebrated on that day were read aloud, as well as those of the dead who were to be prayed for (reading of the *Martyrology* and the *Necrology*). This is the origin of the prayers that follow Prime (*Sancta Maria, Dirigere,* the little chapter and the final blessing), which are now incorporated with that office.

On closer examination Prime is seen to be a kind of appendix to the office of Lauds. The psalm *Miserere,* that almost always forms part of it, originally belonged to Lauds, as did the psalm *Confitemini* (Ps. cxvii.), which is in an especial manner the psalm of the resurrection. The litanies or prayers would also seem to have been transferred from Lauds to Prime.[2] The two offices are, moreover, much alike in character, the purport of both being to greet the coming day, and at the same time to celebrate the resurrection of Christ, to consecrate another day to God, and to put our work under His protection.

The following beautiful prayer is said at Prime:

> O Lord God Almighty, who hast brought us to the beginning of this day, defend us in the same by thy power, that we may not fall this day into any sin, but that all our thoughts, words and works may be directed to the fulfilment of thy will. Through Jesus Christ our Lord. Amen.

The prayer for our daily work, which is said in the last part of Prime, is no less beautiful in its simplicity and grandeur:

> O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our

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[1] On the origin of Prime and Compline, *cf. Revue d'histoire et de littérature religieuses,* 1898, p. 281 *et seq.*

[2] In the *Peregrinatio Silviæ* they are assigned to Lauds.

hearts and bodies, our thoughts, words and deeds, in thy law, and in the works of thy commandments, that now and ever we may, by thy help, attain salvation and freedom, O Saviour of the world, who livest and reignest for ever and ever. Amen.

The hours of Terce, Sext and None correspond, as we have said, to the Roman division of the day and to the solar hours. These offices are older than that of Prime, the custom of praying at these different hours being mentioned in the Acts of the Apostles; this practice had also been observed by the Jews.

In the fourth century these offices were very short and exceedingly simple in their construction: they consisted of psalms with antiphons, a prayer, and the blessing given to the people.[1]

Since that time their form has been somewhat changed, and in accordance with a general law of the Liturgy an endeavour has been made to render them more uniform in construction, and to include within them the elements of the original great offices, Vigils, Lauds and Vespers. These hours now consist of the ordinary introduction: *O Lord, come to my assistance,* etc.; of a hymn, psalms with antiphons, a little chapter (short lesson), a responsory, the litany and the prayer.

4. *Vespers.*—Vespers and Matins are the two principal offices of the day, the most solemn and the most ancient. The other hours have become detached from them, and, like so many satellites, continue to revolve in the orbit of these offices in whose likeness they have been formed.

Vespers is the evening office; the daily task is done; before taking his night's rest the Christian spends some time in prayer. From its very origin this office was full of intense poetic feeling. The sun is sinking below the horizon, shadows are creeping over the earth, the time for rest has come. For worldlings this is the time for pleasure, and even the servants of God, who have separated themselves from the world, are not exempt from temptations; a throng of evil spirits has spread over the world with the darkness; night is the season of terrible trials and dangerous isolation; a subtle languor takes possession of man as sleep draws near: it is not the body only which becomes inert, the will itself feels its strength waning, the conscience wavers . . . a greater grace is needed to resist the wicked spirit; therefore prayer must be more fervent. It is the hour, too, of the *Sacrificium vespertinum,* the *evening sacrifice,* the hour of incense and lights.

Such were the ideas which gave rise to one of the most beautiful offices of the Liturgy, the *Lucernarium,* from which, in my own view, sprang Vespers and Compline. Compline was evolved from the Lucernarium just as Lauds grew out of and was separated from Matins, and Prime from Lauds. In Jerusalem in the fourth century there was only one great office in the evening—the Lucernarium. At a later period this office, which began at the tenth hour (about 4 o'clock) was shortened, leaving a long interval until the hour for going to rest; an opportunity was sought of saying a last prayer before retiring for the night—this was the origin of Compline.

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[1] *Cf.* F. Cabrol, *Peregrinatio Silviæ,* pp. 45, 46.

The name *Lucernarium* was given to the office because a large number of lamps were then lit in the church, not merely to give light, but also for the sake of symbolism. Here a few words must be said in explanation. This office, as it seems to me, is closely related to that held on the night of Holy Saturday.

The blessings of the fire and of lights, of the Paschal candle and incense which take place on Holy Saturday were to be found in the ancient office of the Lucernarium.[1] Several prayers from this office, especially the celebrated hymn of Prudentius, *Inventor rutili dux bone, luminis,* seem to be equally applicable to either. The hymn was composed for Vespers and contains allusions to fire obtained from a flint, to a wax candle, and to the passage of the Red Sea by the Israelites.[2] The *Lumen hilare,* preserved in the *Apostolic Constitutions,* is another ancient hymn in honour of fire and light regarded as types of Christ. I think it is possible to explain these analogies in two ways: either Holy Saturday has preserved intact a part of the old office of the Lucernarium —and there would be nothing surprising in this, for, as all liturgists know, the last three days of Holy Week have retained several ancient ceremonies no longer to be found in other offices—or, again, it may be that the Lucernarium was of a later date than the ceremony of Holy Saturday, and that it was desired to establish some connection between the Paschal office and the *Sacrificium vespertinum.* The former hypothesis seems to me the more probable.

The psalms set apart for this hour are those from Psalm cix., *Dixit Dominus Domino meo,* to Psalm cxliv., according to the days of the week. Psalm cxl. seems, however, to be especially appropriate to the office of Vespers, because of the verse, *Dirigatur oratio mea sicut incensum in conspectu tuo; elevatio manuum mearum sacrificium vespertinum* ("Let my prayer be directed as incense in thy sight; the lifting up of my hands as an evening sacrifice").

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[1] As the present is not intended to be a purely scientific work, it will suffice to draw the attention of the reader to a note in my *Étude sur la Peregrinatio Silviæ* (pp. 47 and 112).

[2] The evening hymn of the Bangor Antiphonary makes mention of the same subjects. In the Lucernary of the Ambrosian Church the custom of the celebrant placing candles on the altar is still retained.

When, about the fifth century, the Lucernarium was divided, that office lost something of its solemnity and also of its meaning and poetry; the allusions to the end of the day, to the evening sacrifice, to incense and light, and to the passage of the Red Sea, have almost disappeared. But to make up for this, the Canonical Hours became richer by the addition of Compline, which is one of the gems of the Liturgy.

The form given to Vespers after this separation is the one they still retain; they are constructed on the same plan as Lauds: five psalms with antiphons, a short lesson, a responsory, a hymn, the litany, the *Pater* and the invocations as at Lauds; in conclusion, a Gospel canticle, the *Magnificat,* which corresponds to the *Benedictus.*

The hymns which belong to the so-called Ambrosian Collection form an interesting series on the hexameron. In the hymn of each day the work of one of the days of creation is described.

5. *Compline.*—Compline was at first, like Prime, a purely monastic office; it was subsequently adopted by the clergy and became part of the canonical office. It is said to have been originated, at least in the West, in the sixth century, by St. Benedict, who undoubtedly gave it its present form, and probably borrowed some elements from the Lucernarium wherewith to enrich it. This office became the last prayer of the day and a preparation for night. After the time of St. Benedict other changes were introduced, and the result was that wonderful office as we have it now, one of the most beautiful creations of Christian genius.[1]

I have been obliged to confine myself to a short notice of the other offices, but a summary of this incomparable prayer, so full of devotion and poetry, may be found acceptable.

It opens with a blessing: "May the Lord Almighty grant us a quiet night and a perfect end!" Then follow some words of warning taken from St. Peter:[2]

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[1] I am aware that attempts have been made to prove that Compline in the Roman office is anterior to St. Benedict's time. But the arguments used prove only that before his time there had been a recognized evening prayer or psalms recited at that hour. It seems incontrovertible that (1) the office of Compline was originally composed for monks living in community, as the prayer indicates; (2) that Compline in the Roman office is far superior as a liturgical composition to that of the monastic office. No one could suppose that St. Benedict would have purposely eliminated from Compline the beautiful 30th Psalm and the responsory taken from it, nor yet the canticle *Nunc dimittis,* which in the verse *Lumen ad revelationem gentium* so vividly recalls the character of the ancient *Lucernarium.* The writer of the article "Sur l'origine de prime et de complie" in *Revue d'histoire et de littérature religieuses,* 1898, p. 281 *et seq.,* ascribes the origin of Compline to St. Basil or to Callinichus (fifth century).

[2] 1 Pet. v.

Brethren, be sober and watch : because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour : whom resist ye, strong in faith.

But thou, O Lord, have mercy on us.

Thanks be to God.

Our help is in the name of the Lord,

Who made heaven and earth.

Then the *Pater* is said and the *Confiteor,* after which the psalmody begins. Among the psalms recited here are the 4th, the 12th, the 70th, the 90th and the 133rd, all chosen as being especially appropriate. The following verses are selected for quotation :

Offer up the sacrifice of justice and trust in the Lord.

The light of thy countenance, O Lord, is signed upon us : thou hast given gladness in my heart.

In peace, in the selfsame I will sleep and I will rest.

Enlighten mine eyes, that I sleep not ever in death.

In thee, O Lord, have I hoped, let me never be confounded.

Bow down thine ear unto me and save me.

Be thou unto me a God, a protector and a place of strength.

He hath delivered me from the snare of the hunters and from the sharp word.

He shall overshadow thee with his shoulders, and under his wings shalt thou trust.

His truth shall compass thee with a shield, thou shalt not be afraid for the terror of the night.

There shall no evil approach unto thee, neither shall the scourge come nigh thy dwelling.

For he hath given his angels charge over thee, to keep thee in all thy ways.

In their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk, the lion and the dragon shalt thou trample under foot.

He shall cry unto me, and I will hear him ;

I am with him in trouble ;

I will deliver him and I will glorify him ;

I will fill him with length of days, and will show him my salvation.

Because he hath hoped in me I will deliver him.

I will protect him because he hath known my name.

Behold now, bless ye the Lord, all ye servants of the Lord.

Lift up your hands by night to the holy places, and bless ye the Lord.

The psalms are followed by a hymn, *Te lucis ante terminum,* which may be called a commentary on them:

Now with the fast departing light,
  Maker of all! we ask of thee,
Of thy great mercy, through the night
  Our guardian and defence to be.

Far off let idle visions fly;
  No phantom of the night molest:
Curb thou our raging enemy,
  That we in chaste repose may rest.

The little chapter, taken from Jeremias, is another appeal to God for help:

> But thou, O Lord, art among us, and thy holy name is invoked upon us: forsake us not, O Lord our God.

The brief responsory and versicle are justly celebrated:

Into thy hands, O Lord,
I commend my spirit.
For thou hast redeemed us, O Lord God of truth.
I commend my spirit.
Glory be to the Father, and to the Son, and to the Holy Ghost.
Into thy hands, O Lord, I commend my spirit.
Keep us, O Lord, as the apple of thine eye.
Protect us under the shadow of thy wings.

Then the *Nunc dimittis* is appropriately sung at this hour; its beautiful antiphon alludes to the prayer of our Lord on the eve of His death:

> Save us, O Lord, while we are awake, and guard us when we sleep, that we may watch with Christ, and rest in peace.

The *Pater* is said once more and the *Credo,* with the following versicles, which form a kind of doxology, taken partly from the canticle of Daniel:

Blessed art thou, O Lord God of our fathers.
And worthy to be praised and glorious for ever.
Let us bless the Father and the Son with the Holy Ghost.
Let us praise and exalt him above all for ever.
Blessed art thou, O Lord, in the firmament of heaven.
And worthy to be praised and glorious and exalted above all for ever.
The almighty and merciful Lord bless and preserve us.
Vouchsafe, O Lord, this night.

To keep us without sin.
Have mercy on us, O Lord.
Have mercy on us.
Let thy mercy, O Lord, be upon us.
As we have hoped in thee.
O Lord, hear my prayer.
And let my cry come unto thee.
The Lord be with you.
And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord, this house and family and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and let thy blessing be always upon us. Through Jesus Christ our Lord.

May the almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve us. Amen.

The Church has thus sanctified the Christian day by an almost continual prayer. This official prayer is unquestionably better than any other, because it is the prayer of the Church inspired by the Holy Ghost, and brings the Christian into communion with the universal Church. Therefore the Church lays upon all priests and upon most religious the obligation of reciting this Catholic prayer, and lay-folk who desire to live and pray according to her inspiration could not do better than adopt the same practice. Even if they cannot recite each hour, it would be well if their prayer resembled that of the Church as nearly as possible; and it is to this end that I give in the Appendix a form of morning and evening prayer composed of elements taken from the day hours which, it is hoped, may take the place of such prayers as are the fruit of private devotion. As to those who have the great honour and joy of being commissioned by the Church to celebrate the Divine Office, let them acquit themselves of this great duty with all possible zeal and carry it out with the utmost care, for their own sanctification and for the needs of their brethren.

CHAPTER XVII

THE CHRISTIAN WEEK

EACH hour of the Christian day is sanctified by prayer. The week and the year, too, have been vivified by Christian prayer, and in some sort fashioned by it.

From the time of Moses the week was consecrated by the Saturday or Sabbath day being set apart for prayer and rest in memory of the seventh day of the week of creation, on which day God rested from His work.

At first this day was observed by the Christians, who adopted everything good and holy that they found in the inheritance left them by Moses. We know that the Apostles and St. Paul in particular took advantage of the Sabbath day, when meetings were held for prayer, to go into the synagogues and preach Christ. But very soon, even in the time of the Apostles, the Sunday began to take the place of the Sabbath.

How was this great change brought about, a real revolution in the Liturgy and social life which altogether upset the religious economy of the Jewish week? It is impossible to say exactly. There had been a tendency to abandon Jewish practices, so as to show clearly that Christianity was a new law, and not only a slightly modified and less exclusive form of Judaism. Sunday was, besides, the day of the Resurrection, the great event which was the recognized foundation of Christianity and the Church; it was the first day of the week, that on which light had been created; these reasons seemed to point to its being set apart, and possibly others springing from natural causes also contributed to the same end. For instance, the Christian assembly was held on the Sabbath day in the evening; prayers were said and a sermon was preached; the breaking of bread then followed, a rite which ended at dawn on Sunday. The liturgical or Eucharistic synaxis took place, therefore, on Sunday morning, and this became the Christian custom. Sunday, being thus specially set apart for the celebration of the Liturgy, became the pivot round which the Liturgy of the whole week revolved, and, other causes co-operating, was substituted for the Sabbath. It was called the day of Christ or the Lord's day, and was looked upon as His feast.[1] Though at first only a day of prayer, after a time, when it had completely taken the place of the Sabbath, it became a day of rest, the Christian Sabbath, a day on which manual labour was forbidden, as it had been on the Jewish Sabbath; but this came about much later.

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[1] This explanation has been suggested to me by Dom Cagin, whose excellent works on the Liturgy have been referred to more than once in these pages. The well-known verse of the Acts (xx. 7 *et seq.*) gives support to this hypothesis.

It was in this way, and by means of the Christian sacrifice, that the observance of Sunday, handed down from one generation to another, became more and more part of their very life, so that all attempts to change the Christian week or to substitute another day for Sunday have failed miserably; universal custom has gone on its way unmoved by these feeble attempts at innovation. Sunday is for all, even for those who do not share our faith, a day of rest, retirement and happiness.

To Christians who for six days in the week are absorbed in business or led away by carelessness, Sunday—when they are expected to assist at Mass—comes as a lingering echo of the primitive Liturgy. May they ever remain faithful to it, consecrating at least this one day to the service of God, whom they too often forget during the week!

For some time there was a struggle to keep up the observance of Saturday, which had lost all its importance since it had been superseded by the Sunday. Traces of its once privileged position are found in ancient liturgy; for instance, in the monastic rite mentioned by Cassian, Saturday was still considered a holiday and kept with almost as much solemnity as Sunday—that is, with the Eucharistic service and a special office.[1]

But it did not long hold this rank. In very early times it was ousted by two other days, Wednesday and Friday, which also had services peculiar to themselves. These were days of penance and fasting, and were called the days of the *stations;* meetings were held and a solemn Mass was often celebrated. The importance attached to these two days was certainly not of Jewish origin, for pious Jews set apart two other days for fasting and prayer, Monday and Thursday.

The most that can be said with certainty is that the Christian custom in question dates from a remote period; the *Doctrine of the Apostles* (beginning of second century), the *Pastor of Hermas* (same period), Clement of Alexandria and Tertullian, speak of Wednesday and Friday as days consecrated to prayer and penance by the Christians.[2]

The remembrance of our Lord's death, which took place on a Friday, and of His betrayal on a Wednesday, ought, in the eyes of devout Christians at least, to mark these days with a character of sadness and mourning.

As for Saturday, that also became in the Roman use a day of fasting and penance; but it had no Mass; it was what was called a fast of superposition, a continuation of Friday.

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[1] The same thing is to be observed in the *Peregrinatio Silviæ* and in Oriental liturgies in general.

[2] Duchesne, *Christian Worship*, pp. 228-229.

Such was the liturgical week of olden times. Wednesday, Friday and Saturday have now for many Christians lost their meaning; as in the case of so many other customs, they have been subjected to a levelling process which has reduced them to the rank of ordinary days. The institution of the Ember days has, however, preserved the distinctions noticeable in the ancient liturgical week. Each of these three days is a fast of obligation. The custom of abstaining on Friday, and even in some countries on Saturday, has survived, and during Lent the abstinence is observed on Wednesday also.

Traces of primitive worship and of the meetings held on Wednesdays and Fridays are to be found in the Liturgy. Any one in search of the most ancient Masses and offices in our missals and antiphoners will find them on these days, particularly in Lent; there may be read the antiphons, lessons, and prayers drawn up for use in the synaxes of old. The oldest lectionaries and Gospel-books have also special lessons for all Wednesdays and Fridays throughout the year.

CHAPTER XVIII

THE CHRISTIAN YEAR

I.

Formation of the Liturgical Cycle.

THE first star to make its appearance in the firmament of the Liturgy was the Easter festival. At first this title was understood as including not only the feast of our Lord's resurrection, but also the commemoration of His passion and death; the three days were looked upon as one single feast, so that the expressions "the pasch of the passion," "the pasch of the crucifixion," "the pasch of the resurrection," were sometimes used; in reality it was one and the same pasch.[1] The anniversary of these great days had a more especial claim on the attention of Christians, because at least once a week they were already commemorated in the breaking of bread. For was not the Eucharistic banquet in truth the pasch, the remembrance of our Saviour's passion, death, and resurrection? "*Wherefore* (as is said in the Mass) *we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son, our Lord, and also His rising up from hell,*" etc. The celebration of the holy Eucharist, which had, as it were, created the Sunday and sanctified the week, created also, in one sense, the paschal solemnity, and thus shed its rays over the whole year. It became the nucleus of the entire liturgical cycle.

The pasch was celebrated, so to speak, every time the Eucharistic sacrifice was offered. But it was natural that on the anniversary day itself the feast should be observed with more solemnity; it was really the greatest of all the Christian festivals, the centre of the liturgical year.

Unfortunately, it was not easy to determine on which day the pasch should fall. It was generally agreed, at least in the West, that our Lord's passion took place on the 14th of the month Nisan, a Jewish lunar month corresponding very nearly with the month between March 15 and April 15; the 14th of Nisan is therefore the fourteenth day of the March moon; it was believed, too, that the third day, on which Christ rose from the tomb, was a Sunday. The Christians of Asia Minor kept Easter every year on the 14th of Nisan; one consequence of this was that they celebrated the feast sometimes on a Monday, sometimes on a Tuesday, and so on through all the days of the week. Sunday, therefore, being divorced from the paschal solemnity, lost in some measure its special consecration. The Westerns, on the contrary, kept the pasch on the Sunday following the 14th of Nisan; their feast did not exactly correspond with the date on which Christ had actually suffered and risen again, but it did correspond with the day of the week, and the Sunday retained its sacred character. Another consequence of the system of the Asiatic Christians was that they observed the pasch on the same day as the Jews, thus seeming to conform on this point to the Jewish law, and this conformity lent to their feast a somewhat Jewish tinge. The Western custom, insisted on by Pope Victor at the end of the second century, prevailed after some resistance throughout the whole Church, and the pasch henceforth was always observed on the Sunday after the fourteenth day of the March moon.

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[1] *Πάσχα σταυρώσιμον, πάσχα ἀναστάσιμον*; sometimes, indeed, the whole of Holy Week was called the paschal feast, and was looked upon as one single festival.

The date of Easter necessarily determined that of Pentecost, which was kept on the fiftieth day after the resurrection. It was the festival of the descent of the Holy Ghost upon the Apostles, who were then assembled in the Cenacle. These fifty days formed, as it were, an uninterrupted festival, a jubilee, a time of rejoicing, during which there was no fasting, all penitential exercises ceased, and even the very attitude of prayer was less humble. The feast of Pentecost is, then, dependent on that of Easter, and always follows its movements.

These two festivals date from the remotest ages; even in the second century they are mentioned by ecclesiastical writers.

Easter was followed by a feast of fifty days; it was fitting that it should be prepared for by prayer and fasting. Hence the institution of Lent, which, after many fluctuations, was fixed to begin forty days before Easter.[1]

The principle involved in the keeping of the Easter festival was destined to bear much fruit, and to draw the Christian feasts one by one out of obscurity, setting them as stars in the heavens. The anniversary of our Lord's birth, like that of His death, deserved to be celebrated with solemnity, and therefore the feast of Christmas also dates from very ancient times.

Christmas and Easter became, as it were, the two poles of the liturgical year. Like Easter, Christmas was preceded by a time of preparation—Advent—which now lasts four weeks. The remainder of the year was to be drawn into the orbit of these two festivals. The feast of Christmas attracted towards itself other feasts occurring in the time between Christmas and Lent—namely, the Epiphany, and the Purification on February 2. These, with the six Sundays after the Epiphany, constituted Christmastide. The rest of the time before Lent formed a kind of prelude to that holy season. The three weeks went by the name of Septuagesima, and had about them a Lenten character of penance and preparation.

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[1] Hence the name *Quadragesimus, quarantième* (fortieth), *carême*.

A long time remained between Pentecost and Advent, from May to December—*i.e.*, fully half the year. During these months no important event in the life of our Lord occurred which might serve as an occasion for a solemn festival; from a liturgical point of view this part of the year was the least well divided.

Christmas and Easter were united quite naturally by a continued series of ferias and Sundays: it was a much more difficult matter to connect Pentecost with Advent. Soon, however, points of high ground began to rise above the dead level of this sea, and formed, as it were, an archipelago of islands of secondary importance; such were the feast of St. John the Baptist (June 24), that of the holy Apostles Peter and Paul (June 29), of St. Lawrence (August 10), of the Assumption (August 15), of St. Michael (September 29); there was also a short series of Sundays after some of these feasts—called Sundays after St. John, after the Apostles, after St. Lawrence, or after Michaelmas. Later on, all these Sundays were reckoned in unbroken order and called the Sundays after Pentecost; there are twenty-five of them, and this liturgical season became known as the time after Pentecost. By this series of Sundays the season from Pentecost to Advent was bridged over and the two ends of the ring were united, forming a liturgical cycle of unbroken continuity—that is to say, a sequence of Sundays and feasts embracing the whole civil year. It was a liturgical year with its different phases, its various seasons, feasts, holiday-times, weeks, and days. Happy are those who understand the mystery of this life of prayer! It will enable them to make rapid progress in a healthy and vigorous piety; for them each day will be a harbinger of some new truth, every feast will enlighten their minds, and will carry them on a step farther in the way of holiness.

"What the liturgical year does for the Church at large," says Dom Guéranger, "it does also for the soul of each one of the faithful that is careful to receive the gift of God. This succession of mystic seasons imparts to the Christian the elements of that supernatural life, without which every other life is but a sort of death, more or less disguised. Nay, there are some souls so far acted upon by the Divine succession of the Catholic cycle that they experience even a physical effect from each evolution; the supernatural life has gained ascendancy over the natural, and the kalendar of the Church makes them forget that of astronomers. . . . The Church's year once was, and always ought to be, the joy of the people, the source of light to the learned, and the book of the humblest of the faithful.''[1]

II.

Characteristics of the Liturgical Seasons.

1. ADVENT.—With the exception of Lent, this is the most remarkable and the richest of all the liturgical seasons. Its character is very clearly defined; it is a period of preparation for the feast of Christmas, for the birth of the Infant God. It represents the long series of centuries which preceded the coming of the Messias, a time of expectation for the human race, a time of hope, too, echoing with the cries of the prophets calling for the Emmanuel, the promised Saviour, whose features are portrayed beforehand by their prophetic descriptions.

But this period of the Liturgy is also, in the mind of the Church, a preparation for the second coming of Christ. When the full time is accomplished Jesus will come down once more among the children of men, not as a feeble child, but as the Judge of the living and the dead. Thus this season of the Liturgy concerns itself with the past as well as with the future; it looks back over the thousands of years during which the human race awaited its Redeemer; and its gaze also stretches forward through the centuries which must roll on until the hour of the last great cataclysm, which will bring about the dissolution of our planet.

Father Nilles, an excellent liturgist, has described this twofold character of Advent by means of an apt simile. On the coat of arms of the Bishops of Byzantium there is a double-headed eagle; the arms of the ancient Byzantine Empire and those of the present Empire of Russia bear the same symbolic figure; with one head the formidable creature looks towards Asia, with the other it gazes threateningly over our Western land. This eagle with its two heads, one turned towards the ages past, the other towards the future, might be placed on the threshold of this liturgical season.[2]

This twofold aspect of Advent is frequently brought forward in the Church's teaching at this season; lessons, antiphons, and various liturgical compositions speak of the expectation of the Messianic ages, or foretell the Last Judgement. The faithful ought, therefore, to endeavour to follow the lead of the Church, and to join with the prophets in their appeals to God to rend the heavens and to send on earth the long-expected Saviour. They should prepare their hearts to receive His light, and at the same time reflect on that last coming of Christ, for which the first Christians, as we know, waited with mingled fear and eagerness. This coming is, in fact, for every man the hour of his death, since, however many centuries must elapse before the last day, each one's fate is irrevocably fixed at the moment of his death.[1]

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[1] *The Liturgical Year: Advent,* Preface, p. 13.

[2] *Die hl. Adventzeit.* Ἀρχιτέλεια τῆς σωτηρίας. Innsbruck, 1896.

Many of the liturgical compositions of Advent are of great beauty; some of the responsories are unsurpassed even by those of Lent or Passiontide. The celebrated responsory in the Matins for the first Sunday of Advent is worth quoting:

> BEHOLDING from afar, lo, I see the might of God approaching, and the clouds covering the whole earth.
>
> Go ye forth to meet him, and say: Tell us if thou art he that is to be ruler over the people of Israel.
>
> All ye inhabitants of the world and children of men, rich and poor, one with another, go ye forth to meet him and say: Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep, tell us if thou art he.
>
> Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall enter in, who is to be ruler over the people of Israel.[2]

In another responsory is heard the prayer of a people yearning for a Saviour:

> Send, I beseech thee, O Lord, him whom thou wilt send; behold the affliction of thy people. As thou hast promised, come and save us.
>
> Give ear, O thou that rulest Israel, that leadest Joseph like a sheep, thou that sittest on the cherubim.

And unceasingly this cry is repeated:

> Drop down dew, ye heavens, from above, and let the clouds rain the Just One; let the earth open and bud forth the Saviour.

Thus during these four weeks the Christian lives in expectation of the promised Saviour for whose coming he longs, and whom every day brings nearer; and when the Son of God is born in the crib, He is born, too, in the faithful soul.

2. CHRISTMASTIDE.—Lent and Advent may be considered as belonging to the Liturgy of the first epoch. Christmastide and the time after Pentecost date from a later period, and belong to the second or third epoch of the Liturgy. The series of Sundays met with in these two seasons may be

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[1] The hortatory character of this season has been well explained by Dr. Keppler, *Adventsperikope*, p. 12 *et seq.* We are obliged to condense this chapter, referring our readers to the *Liturgical Year*, where may be found numerous historical details and a large collection of compositions relating to the various seasons of the Liturgy.

[2] Mgr. Batiffol compares this responsory to a celebrated scene in the *Persæ* of Æschylus.

regarded as a means of bridging over the time and connecting the feasts and seasons with one another. Their liturgical character is therefore less clearly defined. The season of Christmas comprises forty days, ending on February 2, the feast of the Purification. As its name indicates, it is especially devoted to the celebration of our Saviour's birth and His manifestation to the world. There are no special offices for the days of the week, with lessons, responsories, or antiphons carefully and systematically arranged, as in Lent or Advent; instead, the office of the Sunday is simply repeated. Moreover, the offices of the fourth, fifth, and sixth Sundays are for the most part repetitions of the third. Neither does the Liturgy of this time present any set of instructions on one particular subject so clearly set forth as to lead the minds of the faithful in any special direction, as was the case in the two earlier periods.

This does not imply, however, that the Liturgy of this period is deficient. The feasts of Christmas and the Epiphany shed a glow over the whole season, and are themselves rich enough in responsories, antiphons, and lessons to give a marked doctrinal character to this time. Especially worthy of notice are the series of lessons taken from St. Paul, who in the inspired language of his Epistles has spoken so admirably of our Saviour's Incarnation, of His manifestation to the world, and of the effects of these mysteries in the souls of the faithful.

Another interesting fact is the occurrence, immediately after Christmas, of some feasts whose institution dates from the earliest period, from the fourth to the fifth century. These are the feasts of St. Stephen, the first martyr, kept the day after Christmas; of St. John the Apostle and of the Holy Innocents; and, lastly, the Circumcision, the octave day of Christmas; this feast has acquired great celebrity as being the first day of the civil year.

On January 6 is kept the feast of the Epiphany or the adoration of the Magi; the Baptism of our Lord in the Jordan and His first miracle at Cana are also commemorated.[1] The first of these feasts is of great antiquity; it was kept by the Gnostics in the second century.

3. SEPTUAGESIMA.—The Sundays after the Epiphany are so arranged as to fill up the time till Septuagesima. The season known by this name comprises the three weeks before Lent; it is a liturgical period of later formation, and owes its existence to the desire of including every week and all Sundays in the liturgical plan, and so giving them a name and character suited to their place in the system. As has been already noted, these three weeks have been brought into connection with Lent, and have borrowed thence the character of penance, mourning,

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[1] For details see the *Liturgical Year.*

mortification, and preparation for the feast of Easter and for baptism; even the series of lessons for the time of Lent begins quite naturally on Septuagesima Sunday, so that the liturgical character of this short period is as interesting as it is marked. The lessons from Holy Scripture begin with the Book of Genesis, reminding us of the instructions given to catechumens in preparation for baptism. The two Sundays following Septuagesima are, inaccurately enough, named Sexagesima and Quinquagesima.

4. LENT.—Septuagesima leads by a natural transition to Lent, the most ancient, the richest in mysteries, and, in many ways, the most replete with interest, of all the liturgical seasons. The thought of our Lord's fast of forty days in the desert is especially brought before us during this time. The duration of Lent has varied at different times and in different places. Its most prominent characteristic is penance; this has determined the choice of a large number of the liturgical compositions which form part of the rich treasury of prayer for use at this season. This is also the motive of the exhortations to fasting, penance, and mortification, as of the many invitations to the sinner, urging him to turn to God again, to cleanse himself from sin that he may obtain mercy. Nothing could be more eloquent than the lessons from the prophets of the Old Law, or more significant than the selection of psalms and hymns. But at the same time, in order to understand rightly the appropriateness of certain lessons, antiphons, and responses in the Liturgy, two other elements have to be taken into account, which have played an important part in the formation of the Lenten Liturgy.

The first is this: Lent was a time of preparation for baptism. In olden days adults were baptized on Easter Eve; catechumens were prepared for this great event during the preceding forty days. The *Pater Noster* and the *Credo* were explained to them phrase by phrase; they listened to the account of the six days' creation, and certain other passages of the Old and the New Testament were also commented upon.

This circumstance explains the inclusion of several passages of Scripture in the missal and breviary for this season. The miracle of Elias at the widow's house at Sarepta shows us how God sent his prophet, not to the Jews, but to the Gentiles, whom He called to a new faith. Joseph sold by his brethren is a type of Jesus rejected and betrayed by the Jews; but Joseph, when sold into Egypt, saved that country from famine, as Jesus was to save the Gentiles. The son of the householder who was driven away by the wicked vine-dressers is another symbol of Jesus rejected by His own people and constrained to turn towards the Gentiles; Jacob supplanting Esau is a figure of the Gentiles supplanting the Jewish nation; in Naaman, cured of leprosy in the waters of the Jordan, is shadowed forth the catechumen cured of the leprosy of sin in the waters of baptism. The whole Liturgy of *Lætare* Sunday, its antiphons, responsories, and lessons, tell of the joy of the catechumen at being called by baptism to light and holiness. The two mothers who pleaded their cause before Solomon are another figure of the false mother—the Synagogue, and the true mother—the Church. This enumeration has been carried far enough to enable any one to study for himself the Liturgy for Lent from this point of view, and to find without difficulty further analogies which throw great light on the whole of this period.

There is another consideration that will greatly facilitate this study : Lent was also the time when Christians who were guilty of grave faults were subjected to severe penance. The Church did not lose sight of them : at the beginning of Lent they put ashes on their heads in token of penance and mourning; the ceremony which takes place on Ash Wednesday, and at which all the faithful are now invited to assist, is simply a relic of this ancient custom. The allusions to the Good Shepherd seeking his lost sheep (Ezech. xxxiv.), the raising from the dead of the Sunamitess' son, the raising of the widow's son at Naim and also of Lazarus, the story of the woman taken in adultery, and a great number of other lessons, are manifestly intended for the sinner who, being dead in sin, is raised to life again by the grace of God.

Viewed from these different points, the Liturgy of Lent is a book wherein every Christian may read his own history. Each one of us has been regenerated in the waters of baptism. As a general rule that sacrament is administered to children only, but the wonders of the supernatural transformation and the grace of the call to a spiritual life are none the less real.

As to the Liturgy of the penitents, surely every Christian must feel the need he has of making his own those cries of repentance, those appeals to God for mercy; each one must desire to repeat for himself those expressions of gratitude uttered by the sinner brought back to life. The beautiful Liturgy of this season should not be studied simply in the interests of archæology, as one would study a revival of Greek or Roman customs, but rather from a personal and practical point of view. Circumstances have changed since those early days of the faith when the Church welcomed the Gentiles, who longed for the waters of baptism as the thirsty stag longs for the stream, or once more admitted penitents imploring reconciliation; yet she has done well in leaving some traces of ancient customs in her Liturgy, which thus serves to enlighten the Christians of our own day as it did those of the earliest ages.

5. PASSION WEEK AND HOLY WEEK.—As we draw near the great day when Christ was sacrificed for the redemption of

mankind, the Liturgy follows more closely the sacred text and the history of our Saviour's last days. Passiontide begins with the fifth Sunday of Lent—that is to say, the last but one before Easter. Though several portions of the Liturgy have evidently been chosen on account of their appropriateness to the catechumens and penitents, the leading thought is henceforth the passion of our Lord. The lessons are taken from the prophet Jeremias, who, as he wept over the woes of Jerusalem and prophesied the sufferings of the Man-God, gave vent to expressions of such intense grief. The passages read from the Gospel during these days follow our Lord step by step on the road which leads Him at last to Calvary. The resemblance between the prophecy and its fulfilment is here most striking. The last days of the life of Jesus are reflected in the prophetical writings as in a mirror.

This complete harmony between the Old and the New Testament moved the faithful of Jerusalem, in the fourth century, to wonder and even to tears, as with fervent zeal and faith they followed in the Liturgy the successive phases of our Lord's passion in the very places where these scenes were enacted. Moreover, as I have pointed out elsewhere, the Liturgy of these two weeks bears a strong local character; it seems as though it must have developed in great measure under the influence of the memories attached to the Mount of Olives, to Golgotha, to the grotto of the holy Sepulchre, to the chapel of the true Cross; most probably other churches borrowed this part of the Liturgy from that of Jerusalem.[1]

Palm Sunday.—As an example of what has just been said, observe how the ceremonies of Palm Sunday were carried out. About five o'clock in the evening the passage from the Gospel was read giving the account of the entrance of Christ into Jerusalem.[2] The bishop then left the church, followed by the people, who sang hymns and antiphons, always repeating these words as a refrain: *Blessed is He that cometh in the name of the Lord!* All the children bore in their hands branches of palms or olives, even those who—too young to walk—were carried on their parents' shoulders. The bishop, who, as representing our Lord, rode on an ass, was escorted from the summit of the Mount of Olives to the church of the Resurrection; persons of rank, whether matrons or men, also rode, but all went very slowly, lest the people should be wearied.

Have we not here a truly original, or even indigenous office, instituted in the very spot where these events took place? Now, if this office is compared with that celebrated in the Roman Church at the present day for the blessing of the palms, most striking analogies will be discovered between the two offices: there is the lesson from the Book of Exodus, prayers, the reading of the same passage from St. Matthew; psalms and antiphons are sung and a procession follows, with the singing of *Pueri Hebræorum . . . Benedictus qui venit in nomine Domini.* All this constitutes a whole, the composition of which is very ancient and particularly appropriate; it is not rash to conclude that, in the Liturgy of this day as well as in the chant which accompanies the words, an echo by no means indistinct has come down to us of the antiphons and responsories with which in the fourth century, on the same day, the Mount of Olives was accustomed to resound.

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[1] *Cf. Les églises de Jérusalem,* p. 164. Fr. Grisar gives unexpected confirmation to this opinion, showing that this influence made itself felt even in the topography of the churches in Rome. *Gerusalemme e Roma: analogie di topografia sacra e di Liturgia. Civilta Cattolica,* 13 sett., 1895.

[2] Matt. xxi.; *Peregrinatio,* p. 91.

> THE Hebrew children, bearing branches of olives, went forth to meet the Lord, crying out and saying, Hosanna in the highest!
>
> The Hebrew children spread their garments in the way, and cried out saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord. . . .
>
> This is he who hath come for the salvation of the people. He is our salvation and the redemption of Israel. How great is he, whom the thrones and dominions go out to meet! Fear not, O daughter of Sion: behold thy King cometh to thee sitting on an ass's colt, as it is written.
>
> Hail, O King, the creator of the world, who art come to redeem us.
>
> The multitude goeth out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror; the Gentiles proclaim the Son of God, and their voices thunder through the skies to the praise of Christ: Hosanna in the highest.

This local character, peculiar to Jerusalem, is no less marked on the other days of Holy Week. It was the custom to read, on the very spots which once witnessed the tragedy of the Passion, the passages from St. Matthew or the other Evangelists in which the various episodes were related.[1]

Holy Thursday.—Holy Thursday is the anniversary of the institution of the holy Eucharist. The procession and the honours with which the sacred Host is surrounded in the office of the day are memorials of that event.

Many churches still preserve the custom of the washing of the feet on this day, a ceremony performed by our Lord before the Last Supper. The Roman missal gives antiphons and prayers for this rite, which for a long time has held an important place in the Liturgy.[1] Here, again, is another of the very ancient rites of the primitive Liturgy, so frequently met with during these three days.

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[1] See pp. 232, 233.

On this day, too, the penitents, having expiated their sins during Lent and having by fasting and prayer prepared themselves for absolution, were at length received into the Church. Every trace of the Liturgy of penitents has gradually disappeared.[2]

But the important ceremony of this day is the blessing of the holy oils, which is still performed in all cathedral churches and is connected with baptism. The oil to be used for the anointing of catechumens, which is called the oil of catechumens, that of the sick, for use in the administration of the sacrament of Extreme Unction, and the holy chrism (a mixture of oil and balm) for Baptism and Confirmation, are all blessed during this ceremony, of which the formulas and rites are very ancient.[3]

The distinction between these three great ceremonies was formerly more marked than it now is, for there used to be three Masses on that day, one for the absolution of the penitents, another for the blessing, and a third to commemorate the anniversary of the institution of the holy Eucharist.

Good Friday.—The last three days of Holy Week are, as has often been remarked, the most important of the year from a liturgical point of view; the rites then observed have come down from the earliest times, thus bringing us into touch with the very foundations of the Liturgy. Looked at in this light, the ceremonies of Good Friday are most suggestive. Just as in deep excavations the several periods of civilization, through which one single city has passed, may be studied in their superimposed strata, so here, too, are found four distinct beds or strata of rites which in reality belong to different ceremonies or even to different liturgies: the ancient synaxis, as distinct from the Liturgy, the litany prayers, the adoration of the cross, the Mass of the presanctified.

The service for this day as given in the missal begins with a lesson from Osee, one from Exodus, and one from the Gospel, interspersed with tracts and prayers; this is the most ancient example of what was done at an assembly when the holy Eucharist was not celebrated.[4] The prayers beginning with the invitation to pray, the *flectamus genua;* and the prayers properly so called which follow, are another type of the supplications offered up at the greater number of the ancient meetings for worship; the adoration of the cross and the Mass of the Presanctified are two adventitious ceremonies, the former of which belongs to the Liturgy of Jerusalem, though the prayers have a Gallican ring about them,[1] the latter to the Greek Liturgy.[2]

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[1] See the description of this rite in the *Liturgical Year* for *Passiontide and Holy Week;* see also Chapter XXIX. of this book, *Travellers and Pilgrims.*

[2] See Chapter XXVIII. of this book, *Penance.*

[3] See Chapter XXIV., *The Blessing of Water, Oil, etc. Cf.* also Mgr. Duchesne, *Christian Worship,* p. 395, and Dom Guéranger (*Passiontide and Holy Week*), who describes the whole ceremony and gives the formulas.

[4] Duchesne, *loc. cit.*, p. 234. To me it seems also the type of the Vigil, or ante-Mass. See above, p. 57.

The first of these ceremonies, so beautiful and touching, with the Reproaches and the singing of the *Pange lingua,* originated at Jerusalem in the fourth century. It is described as follows by the lady traveller from Gaul whose account has already been quoted several times. What she says is too remarkable not to be given here. On Good Friday, at eight in the morning, the clergy and people met in the church where the true Cross of our Saviour was kept. The bishop took his seat in a chair prepared for him, and a table covered with a linen cloth was placed before him; the deacons stood round the table and a silver-gilt casket was brought, containing the wood of the holy Cross. The casket was opened, and both the wood of the Cross and the Title were placed upon the table. The bishop stretched out his hands over the holy relic, the deacons watching over it also, while the faithful and the catechumens filed past one by one before the table, bowing down and kissing the Cross. They touched both the Cross and the Title with forehead and eyes, but were forbidden to touch either with the hands. This careful supervision was not unnecessary; Silvia was told that one day an unscrupulous person, one of the faithful, while pretending to kiss the Cross, bit it, and succeeded in taking off a piece with his teeth as a relic for himself. The deacon stood by to prevent a repetition of this incident.

St. Cyril, who was Bishop of Jerusalem about that time, also speaks of this ceremony and adds a valuable detail—namely, that "relics of this sacred wood have been carried to all parts of the world."[3] The ceremony lasted during the whole morning of Good Friday, all the people entering by one door and going out by another after they had passed before the Cross. At that time it was the only ceremony which took place in the morning; the lessons and the story of the Passion were read in the afternoon.

As for the Mass which is known as the Mass of the *Presanctified,*[4] it is a ceremony during which neither the Body nor the Blood of our Lord is consecrated, but the sacred species consecrated at a preceding Mass are consumed. In the Greek Church during Lent Mass is said only on Saturday and Sunday; on all other days of Lent there is Mass of the Presanctified. The Latin Church has retained this ancient rite on one day only, Good Friday. On that occasion only the *Pater* and the prayers before the Communion are said.

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[1] As Mgr. Duchesne remarks, *loc. cit.*, p. 248. The chant of the *Popule meus* is taken from the Mozarabic Liturgy of penitents; the Trisagion was in use at Constantinople in the fifth century; it is derived in part from the fourth Book of Esdras. *Cf.* Chapter XXVIII. of this work.

[2] At least to the Greek Liturgy of the present time. The question of its origin is not discussed here.

[3] *Catechetical Discourses,* x. 19, and iv. 10, xiii. 4.

[4] That is, a Mass for which the sacred Host has been previously consecrated in a Mass said on a preceding day.

Holy Saturday.—Holy Saturday is not at all inferior in the variety and antiquity of its rites to the great day which precedes it. There was originally no special service for this day. All the ceremonies now carried out on the Saturday really belong to the Easter festival, and were celebrated during the night between Saturday and Sunday. Here, again, we must distinguish between several rites of different origin which have been amalgamated: (1) the blessing of the new fire, of the incense, and of the paschal candle; (2) the lessons; (3) the blessing of the font; (4) the litanies and the Mass.

The origin and meaning of these rites have been much discussed; they are full of profound symbolism, and may be rightly considered as the most beautiful in Christian worship. Certainly they are closely connected with the paschal feast; the new fire, the incense, the candle, each symbolizes in its own way the Resurrection of Christ, His victory over the powers of darkness and over death, as is plainly shown by the formulas used in blessing them. But, as before explained, these rites appear to be, with few differences, those of the *Lucernarium*, that is, the daily evening office, the *sacrificium vespertinum*, at which the same ceremonies were performed—the blessing of the fire, of candles, and of incense, with allusions to our Lord's Resurrection—as at the morning office.[1]

New light is thus thrown on the ceremonies both of the *Lucernarium* and of Holy Saturday. Further details of these ceremonies will be reserved for the chapter on the sanctification of elements.[2] There is little to be said about the reading of the prophecies; in these lessons, mingled with prayers and tracts like those of Good Friday, may be discerned one of the most ancient types of the Vigil. The special object was the instruction of catechumens; the subjects of several of the frescoes in the catacombs are taken from these lessons, thus testifying to their popularity: they include, too, some of the most beautiful passages of the Old Testament: the accounts of the creation, the deluge, the sacrifice of Abraham, the passage of the Red Sea, the vision of Ezechiel, the prophecy of Jonas, and the story of the three children in the fiery furnace.

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[1] *Cf.* my treatise on Silvia, pp. 47 and 112. Silvia observed that the fire from which the torches were lighted for the *Lucernarium* was taken from the Cave of the Holy Sepulchre. Every one is familiar with the tradition of the sacred fire which, according to the Greeks, used to be miraculously lighted there on Holy Saturday.

[2] Chapter XXIV.

The blessing of the font was fixed for Holy Saturday because the catechumens were baptized during that night. The prayers for this ceremony are among the most remarkable employed in Christian worship. What could be more telling than the *tract* taken from Psalm xli. as an expression of the desires of the catechumens who have been looking forward to baptism during the whole of Lent :

> As the hart panteth after the fountains of water, so my soul panteth after thee, O God !
>
> My soul has thirsted after the living God; when shall I come and appear before the face of God?
>
> My tears have been my bread day and night, whilst it is said to me daily, Where is thy God?

There is no introit to the Mass; it begins, according to the rite in use before the fourth century, with the litanies, which are here preserved in their entirety with all the invocations. There is nothing remarkable about the rest of the Mass, except that Vespers, much shortened, follows immediately after the Communion.[1]

6. THE FIFTY DAYS FROM EASTER TO PENTECOST OR PASCHAL-TIME.—"All your feasts put together can never equal the fifty days before Pentecost," said Tertullian to the pagans of his time.[2] These few weeks used to be considered as one long, joyous festival, full of the gladness of our Lord's resurrection and triumph. The Liturgy of the time is not so rich as that of Lent; there is no special office except for the Sunday. The liturgical prayers still retain allusions to the neophytes who were baptized at Easter, and to the change wrought in them. The custom of reading the Acts of the Apostles during this period is very ancient; it is known to have existed in the fourth century; the first chapters of the Acts are, indeed, devoted to the narration of events that occurred after our Saviour's resurrection up till Pentecost. At an early date the feast of the Ascension was kept on the day that belonged to it by right, ten days before Pentecost.[3]

About the same period a solemn observance was instituted, somewhat alien to the character of Paschal time, which brought about a curious liturgical innovation. Towards the middle of the fifth century Claudius Mamertus, Bishop of Vienne in Dauphiny, ordered fasting and penance to be observed on the three days before the feast of the Ascension. A procession took place on each of these three days, and litanies were sung—

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[1] For details *cf.* Dom Guéranger, *Passiontide and Holy Week.*

[2] *De Idol.*, c. xiv.

[3] Probably about the beginning of the fifth century. *Cf. Paléographie musicale*, 1897, p. 102.

that is to say, the prayers of supplication already referred to. The custom thus begun in the Frankish Church was adopted by other Western countries, and these three days are known as Rogation days.

7. TIME AFTER PENTECOST.—Enough has already been said on the composite and varied character of this liturgical season. From the seventh or eighth century attempts were made to give it more cohesion and unity. The portions of holy Scripture read during this time were: from Pentecost to August the Books of Kings; in August the Sapiential Books; in September the Hagiographical Books (Tobias, Judith, Esther, Job); in October the Machabees; and in November the prophets. The series of prayers and lessons for the Sunday Masses afford excellent teaching for the development of the spiritual life.[1]

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[1] *Cf. The Liturgical Year, Time after Pentecost.* This part of the work was written by R.P. Dom Lucien Fromage, who succeeded in carrying out faithfully the traditions of Dom Guéranger.

CHAPTER XIX

CHRIST THE CENTRE OF THE LITURGY

Jesus Christ, yesterday, and to-day, and the same for ever.—Heb. xiii. 8.

IN some of the ancient frescoes of the catacombs Christ is represented as a shepherd, and around Him as their centre symbolical figures of the seasons appear. Even if the artist in search of an ornamental motive or symbolic idea fixed upon this design by mere chance, nevertheless a deep thought is expressed in these paintings: Christ is here placed in the midst of time, the centre of the liturgical year. It has already been pointed out that all the feasts of the year are attracted to one or other of the two great feasts of our Lord, Christmas and Easter. These are, as it were, the two poles of the Christian year, and between these two extremes all the other events of His mortal life must naturally find a place.

The Epiphany, which brings the wise men from the East to the divine Child, and constitutes together with Christmas the feast of the *manifestation* of God to the world.

The Circumcision (January 1), which marks our Saviour's flesh with the seal of the sacrament of the Old Covenant, and sheds the first drops of our Redeemer's blood.

The Presentation of our Lord in the Temple and the prophecy of the aged Simeon, also called the feast of the Purification of the blessed Virgin (February 2).

The Annunciation or announcement made by the Angel to Mary (March 25), which is the first indication of the approach of Christmas, the first sound of the Christmas bells.

The Ascension, forty days after Easter.

The feasts of the holy Cross (May 3 and September 14).

The Baptism of our Saviour by St. John Baptist and the first miracle at Cana (January 6).

Then some less ancient feasts: the Transfiguration (August 6), the Precious Blood, the feast of the holy Name of Jesus, the feast of the holy Eucharist or Corpus Christi, and that of the Sacred Heart.

Lastly, there are feasts of more modern institution: the feast of the five Wounds of our Lord, of the Lance and Nails, of the holy Winding Sheet, etc.

Neither the meaning of these feasts nor their history will be given here; not that such knowledge is unnecessary to one who desires to live with the Church in her life of prayer, but because each feast is commented upon in *The Liturgical Year,* by Dom

Guéranger, and we take it for granted that our readers have this valuable book at hand.[1]

Other feasts of our blessed Lady and the Saints were only added to the liturgical cycle after the feasts of our Lord, to serve as His satellites. "Let us all rejoice in the Lord (Christ), in celebrating the festival of this saint! The Angels rejoice thereat and praise the Son of God." These words form the introduction to the Mass of several Saints, Apostles and martyrs with their palms in their hands, pontiffs and confessors, virgins and holy women, who follow Christ and constitute His escort.

In short, the liturgical year is the revolution of the year round Christ, the reproduction of the principal events of His life.

So much for the Christian year; the Liturgy for each day is no less closely connected with our Lord. The whole of it has sprung from the Last Supper or repast of our Lord, as has been shown elsewhere. The institution of the Eucharist is the central point which exercises its law of attraction over the whole system of Christian worship. The Vigil has become the obligatory introduction to the Mass, and all the canonical hours which spring from the Vigil have been, through it, connected with the Mass. The sacraments and great liturgical ceremonies are in their turn drawn towards the furnace whence light and heat are diffused over the whole Christian life; baptism and confirmation, penance, holy orders, the consecration of virgins, the dedication of churches, the consecration of Bishops, the ceremonial for the dead—all these converge towards the holy Eucharist, like tributary streams flowing into a great river; and almost all these rites take place in the first part of the Mass, the Mass of the catechumens. Though from force of circumstances Extreme Unction and Matrimony are in some degree excluded from the Mass, they are nevertheless connected with it in another way.

The Christian week and even the Christian year are also, in one sense, as I have already said, only the extension of the Eucharistic service and of the Sunday.

The resplendent figure of Christ thus lights up the whole Liturgy; He is the great Pontiff of the world, its Advocate, its Priest, its Intercessor. He is the Mediator between God and man; it is through Him that all our petitions are made.

This great law of Christian prayer meets us at every step in Catholic Liturgy; the doctrine of Christ the Mediator is there most clearly taught. Every one of its prayers ends with a doxology—that is to say, an invocation or acclamation in praise of Christ : " Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee world without end;" or again, " Through Christ, our Lord, who with God the Father and the Holy Ghost, liveth and reigneth for ever. Amen."

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[1] In addition to that work, we would refer to the treatise of Benedict XIV., *De Festis D.N.J.C.*, translated into French under the title of *Histoire des mystères et des fêtes de N.S. et de sa sainte Mère*, by Abbé Pascal (Vivès, 1863, 2 vols.), or to Thomassin's book on the feasts, or to the excellent *Kalendarium* by Fr. Nilles.

All the psalms, all the hymns, are crowned with the Christian doxology : *Glory be to the Father, to the Son, and to the Holy Ghost;* or according to another version : *Glory be to the Father, through the Son, in the Holy Ghost,* or some other analogous formula. All Catholic prayer is marked with this stamp; it is baptized in the Trinity, it is offered to the Father, through the Son, in the Holy Ghost.

The Mass properly so called (Mass of the faithful) is made up of a series of prayers all ending with the prayer of intercession through the Son : *Through our Lord, through Christ, through Him, with Him, in Him, be all glory to Thee, God the Father, in the Unity of the Holy Ghost.* The Preface itself is simply a long doxology—the most complete, developed, and perfect of all—which enumerates all the titles of the Son and tells of His intercessory power. This same ending is added to the prayers in honour of the blessed Virgin and the Saints.

> GRANT, we beseech thee, O Lord God, to us thy servants, that we may ever more enjoy health of mind and body, and by the glorious intercession of blessed Mary, ever a Virgin, may be delivered from present sorrows and enjoy everlasting gladness. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the Holy Ghost, God world without end. Amen.

> O GOD, who amongst the marvels of Thy mighty power hast granted the triumph of martyrdom even to weak women, grant in thy mercy that we who keep the birthday (anniversary of martyrdom) of blessed Agatha, thy virgin and martyr, may by her example advance nearer to thee. Through our Lord Jesus Christ.

And so with all prayers, unless they are addressed directly to God the Son Himself, as is sometimes the case :

> O GOD, who, in delivering to thy blessed apostle Peter the keys of the kingdom of heaven, didst confer on him the pontifical power of binding and loosing, grant that by the help of his intercession we may be loosed from the bonds of our sins : who livest and reignest world without end. Amen.

Or again, as in the prayers before the Communion of the Mass :

O LORD Jesus Christ, who didst say unto thine apostles, I leave you peace, my peace I give unto you; look not upon my sins, but upon the faith of thy Church; and vouchsafe to grant her peace and union according to thy will: who livest and reignest God for ever and ever. Amen.

Thus in the vast garden of the Liturgy Christ is the point where all the ways meet; every path leads to Him.

This ought not, indeed, to surprise us. St. Paul has laid down a principle which, though admitting of a wider application, may well be adduced here: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him."[1] But in what more particularly concerns the Liturgy, after having exhorted the faithful to sing psalms, hymns, and spiritual canticles, he adds: "Giving thanks always for all things, in the name of our Lord Jesus Christ."[2] Everything is to be done in the name of the Lord Jesus, and through Him in the name of the Father and of the Holy Ghost. This is the principle implied in the use of the doxology.

The sign of the cross is itself a doxology accentuated by a liturgical gesture. A Catholic who makes that holy sign on his forehead and breast professes the doctrine of which we are speaking, even more explicitly and openly; to the sign of redemption he unites an expression of faith in the blessed Trinity, and by making the sign of the cross at the beginning or ending of any action he intends to declare that he does it in the name of the Father, of the Son, and of the Holy Ghost.[3]

This is not the place to enter fully into the important subject of doxologies, which demands a long dissertation to itself. But in this book, the chief aim of which is to draw attention to the beauties of the Liturgy, it will be well to quote a few of these invocations.

Some examples may be found even in the Old Testament, as, for instance, in the magnificent canticle of David:

> Blessed art thou, O Lord, the God of Israel, our father from eternity to eternity. Thine, O Lord, is magnificence, and power, and glory, and victory; and to thee is praise. For all that is in heaven and in earth is thine; thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory.[4]

But in the new Covenant Christ takes His place by the side of His Father. St. Paul, having laid down the principle in the words quoted above, applies it over and over again in his Epistles; there is scarcely one in which we do not find acclamations such as the following:

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[1] Col. iii. 17.

[2] Eph. v. 20.

[3] On the sign of the cross, see Chapter VIII., *Liturgical Gestures*, p. 86.

[4] 1 Paral. xxix. 10; *cf.* also Ps. xxviii. 2, xcv. 7, ciii. 31, etc.

> To God the only wise, through Jesus Christ, to whom be honour and glory for ever. Amen.[1]
>
> To him (God) be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.[2]

St. Peter and St. John, in their short Epistles, also insert doxologies:

> Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen. . . . To him be glory and empire for ever and ever.[3]
>
> Grace be with you, mercy, and peace from God the Father, and from Christ Jesus the Son of the Father, in truth and charity.[4]

And St. Jude ends his letter with this grand doxology:

> To the only God our Saviour through Jesus Christ our Lord, be glory and magnificence, empire and power before all ages, and now, and for all ages of ages. Amen.[5]

In the Apocalypse we find a great number:

> From Jesus Christ, who is the faithful witness . . . to him be glory and empire for ever and ever. Amen. . . . To him that sitteth on the throne and to the Lamb, benediction and honour and glory and power for ever and ever. . . . Amen. Benediction and glory, and wisdom, and thanksgiving, honour and power, and strength to our God for ever and ever. Amen.[6]

Doxologies are as frequently met with in the works of ancient writers. One of the prayers in the *Doctrine of the Apostles* ends thus: "For thine is the glory and the power through Jesus Christ for ever."[7]

This doxology, as I have pointed out, resembles that which is said at the conclusion of the Canon in the Roman Liturgy:

> By him, and with him, and in him, is to thee, God the Father almighty, in the unity of the Holy Ghost, all honour and glory, for ever and ever. Amen.[8]

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[1] Rom. xvi. 27.

[2] Eph. iii. 21; *cf.* also Phil. iv. 20 and 23; Heb. xiii. 21.

[3] 2 Pet. iii. 18; 1 Pet. iv. 11, v. 11.

[4] 2 John i. 3.

[5] Jude i. 25.

[6] Apoc. i. 6, v. 13, vii. 12, xix. 1.

[7] Chapter xix. 1.

[8] It may be remarked in passing that in the *Doctrine* this doxology terminates the *Pater*, and that in the Milanese or Ambrosian rite of the

At the moment of sacrificing his life for Jesus, one of the martyrs uttered these touching words:

> Lord God of heaven and earth, Jesus Christ, I bow my head as a victim for love of Thee, who livest and reignest eternally; to whom be glory and magnificence for ever and ever. Amen.[1]

Two others, as they were being led to torture, exclaimed:

> To Thee be praise, to Thee be glory, to Thee we recommend our souls and our spirit.[2]

The following doxology of Greek origin found its way into the West through the Benedictine Liturgy:

> Praise becomes Thee, hymns become Thee, glory becomes Thee, the God and Father, through the Son, in the most Holy Spirit, for ever and ever. Amen.[3]

But the best known of all doxologies is, *Gloria Patri et Filio et Spiritui Sancto, sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.* ("Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.")

There is perhaps no formulary in the Liturgy which has a greater dogmatic value. Without doubt it was composed at the time of the heresies of Arius and Macedonius concerning the Trinity, and was used to confute their errors and as a reply to their lies. It is an expression of faith in the Father, Son, and Holy Spirit, in their divinity and equality, each of them being honoured with the same title—in short, it is a profession of faith in the blessed Trinity in the fewest possible words. It has been called the *little doxology* in contradistinction to the *Gloria in excelsis*, which is known as the *great doxology*. The

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fourth century, as well as in several Oriental liturgies, the *Pater* ends with a doxology; hence it might be inferred that the embolism of the *Pater* was originally a doxology only (*cf. De Sacramentis* and Probst, *Lit. d. IV. Jahr.*, pp. 198, 264, and 265). See also Chase, *The Lord's Prayer* (in *Texts and Studies*), p. 168 *et seq.*, where a distinction is made between the Hebrew and Hellenistic forms of the doxology; and also Hooker's *Ecclesiastical Polity*, v. 42 *et seq*. According to Chase, the use of doxologies was brought in by the Hellenists (*loc. cit.*, p. 173). The *Libera nos quæsumus*, in the Roman Liturgy, ends with a doxology.

[1] St. Felix; Ruinart, *Acta martyrum sincera* (Paris, 1689), 378.

[2] St. Lucian and St. Marcian; Ruinart, *Acta martyrum sincera*, 154.

[3] *Cf. Constit. Apost.*, vii. 48; Pseudo-Athanasius, *de Virg.*, *P. G.*, xxviii., 270; Bunsen, *Anal. Anten.*, iii. 85. In the Liturgy of St. Benedict it is placed at the end of Matins. *Cf.* Chapter X. of this book, *Hymns and Other Chants*. See also a doxology at the end of the Canons of Hippolytus, *Texte und Untersuch.*, 4, p. 137.

sicut erat, which would seem to be a Western addition of a little later date, insists on the eternity of the Son which was denied by the Arians. The endings in *sæcula sæculorum* and *per omnia sæcula sæculorum* are Apostolic.

The original form is "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end." Other versions were also in use: "Glory be to the Father and to the Son, *with* the Holy Ghost, or *through* the Holy Ghost."[1] The Arians, not being able to avoid using this formula, changed it, and said, "Glory be to the Father *in* the Son and the Holy Ghost," which did away with its dogmatic meaning. In the Mozarabic Liturgy it runs: "Glory and honour to the Father and to the Son," etc. The complete form given above, with the *sicut erat,* appears in a Council of the sixth century.[2]

A great doctor of the fourth century, St. Basil, wrote a celebrated letter in which he discussed these doxologies from a dogmatic point of view. "Not long ago," he said, "I was praying with my people, and I used as doxology, at one time, (*Glory be*) *to the Father with the Son and with the Holy Ghost;* at another, *through the Father, through the Son, in the Holy Ghost.* Some of those present blamed us as though we were using not only new but even contradictory formulas." His treatise was written with the intention of reassuring them and of explaining his idea. This incident shows what importance was attached at this period to a liturgical formula.[3]

In the fifth century Cassian asserts that in the West the *Gloria* was said at the end of all the psalms; it was also said, though less frequently, in the East and in Egypt. St. Benedict adopted this custom, which soon prevailed throughout the whole Western Church. To end each psalm with an act of solemn homage to the blessed Trinity is a beautiful thought; the psalms are thus sealed with the sign of Christian baptism—the confession of faith in the Father, Son, and Holy Ghost.

The short doxology is also said at the end of the last responsory of the nocturns.[4]

In concluding this chapter, the object of which has been to show the place that our Lord holds in the Liturgy, we cannot do better than enumerate the different figures under which He has been honoured, and the names bestowed upon Him by the fertile imagination of writers of the first centuries. These lists of names are veritable litanies, and several of the symbols have been adopted by the Liturgy.[1]

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[1] *Cf.* Pseudo-Athan., *de Virginitate. P. G.,* xxviii., 267.

[2] The Council of Vaison, 529.

[3] *De Spiritu Sancto,* 3. *Cf.* de Régnon, *Études de théologie positive sur la sainte Trinité,* IIIᵉ serie, p. 120. *Querelle au sujet d'une doxologie.*

[4] The letter of St. Jerome to Damasus asking him to introduce the *Gloria Patri* is apocryphal. It must be of a later date. But from the sixth century, Councils made it obligatory to recite the *Gloria* at the end of the psalms—*e.g.*, the third Council of Narbonne, 589, and the Councils of Toledo, 589 and 633.

Christ spoke of Himself as the Light, the Way, the Truth, and the Life, the Door by which we enter, the Shepherd, the Vine.[2] His Apostles called Him the Lamb, the Corner-Stone, the Beginning and the End, the Alpha and Omega.[3]

The way once opened, the Fathers of the following centuries went farther, and the list of names found in their writings is given below. It must be noted that all these names are symbolic and sometimes conceal a deep meaning. Contributions are levied from all the books of the Old and New Testament, from the whole of nature, even from mythology itself, to furnish a new name or symbol, or, as it were, an additional touch to the portrait of Christ, who to the true Christian is the splendour of beauty, possessing in Himself the beauty of all created beings, and illuminating both nature and history with a divine light.

St. Justin attributes to Christ the following names: the Angel of the great Counsel, the Man, the Son of Man, the Servant, the Christ, God, Wisdom, Joseph, the Star, the Orient, Jacob, Israel, the Flower, the Corner-Stone, Fire, Virtue.[4]

Clement of Alexandria speaks of Jesus as the Pedagogue, the King, the Curb, the Fisherman, the Shepherd, the Light, the Husbandman, the Fountain, Food, Bread, Blood, Milk.[5]

St. Ephrem, whose writings abound in symbolism, gives our Lord no less than twenty-two names: Emmanuel, the Star, the Prince, the Orient, the Admirable One, the second Abel, Melchisedech, Josue, the Tree of Life, the Lamb, the Tower, Noe, the Ram, the Eye, Leaven, Salt, the Judge, the Pontiff, etc.[6]

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[1] Thus, to go no farther than the famous antiphons known as the "Great O's" of Advent, we find Christ called by these names: Wisdom, Adonai, Root of Jesse, Key of David, Orient, King of Nations, Emmanuel.

[2] John xiv. 6, viii. 12, etc.

[3] 1 Pet. ii. 5; 1 Cor. x. 4; Apoc. i. 8.

[4] *Dial. cum Tryphone*, n. 126.

[5] *Pedag.*, l. iii., *P. G.*, viii., 681-684 and 305.

[6] *Sermo de Nativ.*, 1 and 2, Syr. lat., p. 396-404. Cardinal Pitra (*De re symbolica*, c. 1; *Spic. sol.*, ii., p. xii.) and Dom Legeay (*Les noms de N.S. dans l'Écriture*) have collected all these lists from the Fathers. There is a curious prose in the Sarum missal on the names of Christ, *Alma chorus Domini* (*Ordo sponsalium*).

CHAPTER XX

THE BLESSED VIRGIN MARY IN THE LITURGY

THE Liturgy, using the term in its broadest sense, is the worship offered to God by men.

Christians pray to God *through Christ:* this is the essential characteristic of Christian worship, distinguishing it from all other forms of theistic worship.

An abyss separates God from man; for God is the absolute, infinite, perfect Being; in Him is fullness of being, and life, unchanging in its intensity.

In the holy Scriptures—that book which belongs both to God and man—this philosophical truth, so mysterious in its depth, is presented under the most vivid figures. God is Master, Sovereign, King of kings, Lord of lords; He lets loose the winds and tempests; He stretches out the vault of heaven like a tent; He bids the sun to rise and the moon to give light by night; He it is who has placed the stars in the firmament. Nothing is hidden from Him whose eye penetrates the deepest darkness and reads even our most secret thoughts; the human heart can conceal nothing from Him, to Him the conscience is an open book. Before Him man is only a contemptible worm, a helpless infant; one glance from his Creator would suffice to make him fall back into the nothingness whence he came; he is a fading flower, a leaf carried away by the wind—nay, he is less than that: he is but dust and ashes.

The Son of God, when He came down from heaven and took our human nature, bridged over the infinite distance between God and man; He is the Mediator between God and man, the Intercessor, the Advocate of the human race before God; Jesus is *Emmanuel,* God with us; in Him God came down to earth and man was raised to heaven. This is the whole sum of Christianity.

But this conception of Christ as the Mediator between God and man, which is the very essence of our faith, was bound to throw out offshoots. Accustomed to seek a mediator and to take refuge in Christ in order to obtain pardon for sin, the Christian was led to seek intercessors. The more he realized the greatness of God and his own misery, the more keenly he felt the need of protection. Next to the Son of God Himself, therefore, he sought refuge with His blessed Mother; he coveted the patronage of the friends of God who, having suffered death for love of Him, now enjoy endless peace and happiness in His presence. These secondary patrons do not detract in any way from Christ's office of sovereign Mediator; on the contrary, they help to bring it into prominence. We ask the Saints to protect us only because they are friends of God. They are nearer to us and, in a sense, more accessible; sinners as we are, we feel that to address them is at least less formidable than to go straight to God, because they were once men, mere men, and sinners like ourselves; they have fought, they have been rewarded, as good and faithful servants; now they are with God ready to intercede in our favour.

> O blessed martyrs (exclaimed the writer of the Acts of the Saints Fructuosus and Eulogius), ye who have been tried, like gold, in the fire; O blessed martyrs, ye who have merited a dwelling-place in heaven, standing at Christ's right hand, blessing God the Father Almighty and our Lord Jesus Christ His Son! The Lord hath received his martyrs in peace by a good confession, to him be honour and glory, world without end. Amen.[1]

> Farewell, Paula (said St. Jerome in his sermon at the funeral of that holy and noble woman, who for long years had shared his labours); help by thy prayers the extreme old age of him who honours thee. Thy faith and works associate thee with Christ. Now that thou art in his presence, thou wilt obtain more easily what thou dost ask.[2]

This, then, is the reason why, besides the worship offered to the Father, Son, and Holy Ghost, the Liturgy recognizes the lawfulness of devotion to the Saints. We honour them according to the degree of their union with God, and the worship we pay them is indirectly offered to Him who created and sanctified them.

Christian piety has always placed the blessed Virgin above all the Saints, in virtue of this very principle; being the Mother of our Lord Jesus Christ, she is nearer to God than any other creature. This is why she occupies so great a place in the Liturgy.

In following the impulse of their hearts, in seeking a helper in Mary, an advocate, an intercessor with God, in giving her a privileged place, the devotion of Christians has not been at fault; they have been guided by the most fundamental principles of Christianity. This devotion has its roots in the Gospel. The Angel Gabriel was sent to Mary, and greeted her with these words:

> Hail, full of grace, the Lord is with thee; blessed art thou among women.[3]

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[1] Ruinart, *loc. cit.*, p. 225.

[2] St. Jerome, Ep. xxvi.

[3] Luke i. 28.

Further on we read that Elizabeth added these words to the Angel's greeting:

> Blessed art thou among women, and blessed is the fruit of thy womb.[1]

In reply to these benedictions and words of praise, Mary sang her celebrated canticle, in which, like Anna, mother of Samuel, and almost in the same words, she gave glory to the Lord, and proclaimed the great things that God had wrought in her: *Magnificat anima mea Dominum.*[2]

Another Evangelist, in reference to the miraculous conception of our Saviour, thus expresses himself: "Behold a virgin shall be with child and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."[3]

When the Child was born, the shepherds and the wise men came to adore Him. . . . "But Mary kept all these words, pondering them in her heart."[4]

When the time of the legal purification had elapsed, the Child was presented in the Temple. The aged Simeon rejoiced that before he died he had seen with his own eyes Him who was "a light to enlighten the gentiles and the glory of his people. . . ." Then he addressed the Mother in these prophetic words: "Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted.

"And thy own soul a sword shall pierce."[5]

And lastly, when our Saviour's life was at its close, and Mary was standing at the foot of the Cross, her soul pierced with that sword of which Simeon spoke, Jesus looked down upon her from the Cross, and, pointing to St. John, said to her: "Woman, behold thy Son," and to St. John He said: "Son, behold thy Mother." All the prerogatives of the blessed Virgin are to be found in these pages: her divine maternity, her eminent sanctity, her virginity, her union with Christ in the chief events of the work of redemption—His birth, passion, and death; there is no need to turn to apocryphal books in search of the origin of the *pietas Mariana,* as certain rationalists have asserted;[6] this devotion has its foundation in the Gospel, and the many ways in which Christian piety manifests itself towards Mary, which multiply as time goes on, are only the harmonious and logical development of the principle first laid down in Sacred Scripture.

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[1] Luke i. 42.

[2] See Chapter II., *Psalms and Canticles.*

[3] Matt. i. 23.

[4] Luke ii. 19.

[5] Luke ii. 32, 34, 35.

[6] Renan, for instance, who tried to prove that one of the principal sources of Christian Liturgy, and of the Marian Liturgy in particular, was to be found in the writings of the Gnostics. This thesis is not, however, supported by any serious argument; the texts quoted from the Gospel suffice to establish the contrary.

On the walls of the catacombs and on the most ancient sarcophagi many of these scriptural scenes are represented: the Angel announcing to Mary the birth of Jesus, the Visitation, the birth of our Saviour in the stable, and—more frequently than any—the adoration of the Magi, in which Mary, holding the divine Infant on her knees, seems to present Him to these Eastern Kings in order to receive their homage. In another fresco in the cemetery of Priscilla, which from its style must belong to the earliest period of Christian paintings, the end of the first or the beginning of the second century, Mary holds the Child Jesus to her bosom; standing before her is the figure of a man, perhaps intended for the prophet Isaias, who points to the star that announced the birth of the Saviour. In one instance, the inscription *Sancta Digenitrix* (*sic*)—that is, the holy Mother of God—may be read near the figure of Mary. Early Christian art constantly reproduced the same scenes on ivories and painted-glass drinking-cups.[1] The theory held by certain Protestants, that devotion to the blessed Virgin did not begin till after the Council of Ephesus (431), and that before that time there is no trace in Christian art of representations of Mary with her divine Son, is, therefore, far from the truth. The examples just quoted are all of an earlier date, some of them belonging to the first three centuries.

In celebrating the great events of the life of the blessed Virgin, the Annunciation, the birth of the Infant God, the Presentation in the Temple, the Visitation, the sorrows and the "Compassion" of Mary, in attributing to her a place apart above all other Saints and nearer to our Lord, a place already accorded to her in ancient art, the Liturgy does but follow in the path marked out by the Gospel and by the earliest Christian tradition. Certain feasts of the blessed Virgin are among the most ancient in the whole cycle; the feast of the Purification was kept in the fourth century, having been instituted before that of our Lord's ascension. The traveller whose account of the Liturgy of Jerusalem has already been quoted several times tells us that this feast was celebrated with the same solemnity as that of Easter, and sermons were preached on the words of the Gospel which is still read on this feast: *Mary and Joseph carried the Child to the Temple.*[2]

Since that time each succeeding century has added a flower to the crown woven by the Liturgy for Mary's brow; each century has desired to add a new feast of our Lady to the kalendar.[1]

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[1] On the representations of our Lady in the catacombs see Rossi, *Immagini scelte della Beata Vergine Maria tratte delle catacombe romane* (1863), and the German works of Lehner and de Liell, *Die Darstellungen der Allers. Jungfrau*, etc. Herder, 1887.

[2] Luke ii. 22 *et seq.*

The following are the principal feasts, from Advent to the end of the liturgical year:

December 8, the Immaculate Conception.

Christmas, the Circumcision, and the Epiphany may be reckoned as feasts common both to our Lord and to Mary.

February 2, the Purification, also a feast of both Jesus and Mary.

Friday after Passion Sunday and September 15, feasts of the seven Dolours or the Compassion of our Lady.

July 2, the Visitation.

July 16, our Lady of Mount Carmel.

August 15, the Assumption.

September 8, the Nativity.

September 12, the holy Name of Mary.

October 7, the holy Rosary.

November 21, the Presentation.[2]

The Liturgy for our Lady's feasts was thus developed at an early period, and kept pace, as it were, with that for the feasts of our Lord. The chief events of her life have found a place in the cycle of festivals, and other solemnities have been instituted in her honour in commemoration and imitation of certain feasts of our Lord, as, for instance, the holy Name of Mary, the most pure Heart of Mary, her Nativity, etc.

The elements composing the Liturgy of these feasts are less varied than might be supposed. Almost always the same liturgical pieces are repeated that are to be found in the missal and breviary in the office called the Common of feasts of the blessed Virgin. Like all the common offices, it is an arbitrary composition and has no official character considered as a Common: it is the work of editors and printers in the beginning of the nineteenth century, who adopted this method in order to avoid repetition.[3]

But the formularies of which it is composed are for the most part earlier than the ninth century, and are derived from a perfectly pure source; everything apocryphal has been studiously eliminated from them. Several have been taken from the offices of the Annunciation and Assumption, as may easily be seen by the allusions to those feasts. It will not be amiss to give here some of the prayers used in the Liturgy on feasts of our Lady; they form a spiritual sheaf, gleaned in honour of the Mother of God.

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[1] This chapter, as so many of the others, is merely a summary. Many authors have written on the subject of devotion to the blessed Virgin; only one will be mentioned here, Trombelli, *Mariæ sanctissimæ vita ac gesta, cultusque illi adhibitus*. Bologna, 1761-1765, 6 vols. in 4to. Abbé Migne in the thirteen volumes of his *Summa aurea* has given a list of the principal authors and has printed the principal dissertations. Besides this work may be mentioned Wagnereck, *Pietas Mariana;* Ballerini, *Sylloge monumentorum;* and the *Prières à la Vierge d'après les manuscrits, les liturgies,* etc., by Léon Gautier. Paris, Palmé, 1873.

[2] For the meaning and origin of these feasts the reader is referred once more to the *Liturgical Year* of Dom Guéranger, who has studied the best works on the Liturgy, and also to the treatise of Benedict XIV. already quoted. There are other feasts of more recent institution—the Maternity of the blessed Virgin, the feast of the Expectation, our Lady of Good Counsel, our Lady, Help of Christians, etc.

[3] Dom Plaine in *Le Prêtre,* August 30, 1894, p. 629.

The words of the Gospel, *Ave Maria,* etc., occur frequently in the course of the office (for instance, in the gradual and offertory). They form the prayer known to the faithful as the Hail Mary, to which the Church has added the ending: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."[1]

Psalm xliv. ("My heart hath uttered a good word"), which is so often used in the office of Virgins, has also supplied several introits, responsories, graduals, etc., for offices of the blessed Virgin. It is interesting to observe that, besides this psalm, the Liturgy applies many passages of Scripture to our Lady in a figurative sense.

In that beautiful psalm, Psalm lxxxvi., Mary is compared to the stronghold of Sion:

> Her foundations are in the holy mountains.
> The Lord loveth the gates of Sion: above all the dwellings of Jacob.
> Glorious things are spoken of thee: O city of God.
> The Lord shall tell in his writings of peoples and of princes, of them that have been in her.
> As of people all rejoicing: so is our habitation in thee.

The wonderful eulogies of Wisdom in chapter xxiv. of Ecclesiasticus, and in the Book of Proverbs, chapter viii., are also applied to her:

> FROM the beginning and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. . . .

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[1] The Angelical Salutation attains its full development and solemnity in the rosary, a Catholic devotion of a later age, but recognized and recommended by the Church; it is composed of the Angelical Salutation repeated in fifteen decades, of the *Credo,* of fifteen *Paters* and as many *Glorias.* The feast of the Rosary has become one of the principal feasts of the blessed Virgin, and the whole month of October has been consecrated to that devotion. On the use of the *Ave Maria* in the Liturgy, *cf. Recherches historiques* on the *Ave Maria* in the *Mois bibliographique,* 1895, p. 245 *et seq.;* and Thomas Esser, O.P., in *Görresgesellschaft,* August 11, 1898, p. 705 *et seq.*

> The Lord possessed me in the beginning of his ways, before he made anything from the beginning.
>
> I was set up from eternity, and of old before the world was made.
>
> The depths were not as yet, and I was already conceived, neither had the fountains of water as yet sprung out. The mountains with their huge bulk had not as yet been established; before the hills I was brought forth.
>
> He had not yet made the earth, nor the rivers, nor the poles of the world.
>
> When he prepared the heavens I was present. . . .

What could better enable us to understand the predestination of Mary and the great design of the Incarnation, prepared from all eternity, than these inspired words?

Of all the passages of Scripture applied by the Liturgy to our Lady, perhaps the most beautiful are those taken from the Canticle of Canticles. The passage just quoted shows us that creature blessed of God " who wears on her brow two aureolas, each perfect of its kind, those of virginity and maternity, the two holiest states of womanhood," as Chateaubriand says.[1] But now she appears as the spouse of the Canticle sought by the King, loaded with His gifts and favoured with His love. The Liturgy here opens out for us a new field for contemplation. It is enough to point out the path, which contemplative souls will delight to follow.

The following verses are taken from the Canticle :

> I am the flower of the field and the lily of the valley.
>
> Behold, my beloved speaketh to me : arise, make haste, my love, my dove . . . for winter is now past, the rain is over and gone.
>
> The flowers have appeared in our land : the time of pruning is come, the voice of the turtle is heard in our land. . . .
>
> Thou art all fair, O my love, and there is not a spot in thee.

For the feast of the seven Dolours, which commemorates the anguish of our Lady at seeing her divine Son hanging dead upon the Cross, the Church again borrows from this divine Canticle words of most touching lamentation :

> Whither is thy beloved gone, O thou most beautiful among women? Whither is thy beloved turned aside, and we will seek him with thee?
>
> In my bed by night I sought him whom my soul loveth : I sought him and found him not.

In the office of the Common of the blessed Virgin there are also a considerable number of compositions written in an ecclesiastical style—that is to say, not taken from holy Scripture, but the work of other authors, known or unknown. Some examples of these shall be given.

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[1] Dom Souben, *L'Esthétique du dogme chrétien*, chapter vi.

The following beautiful verses are from a poem of Sedulius, a writer of the fifth century :

> Hail, holy Mother, who didst bring forth the King who ruleth heaven and earth for ever and ever.
>
> Rejoice, O Virgin Mary (so runs another responsory); thou alone hast brought all heresy to nought. Thou didst believe in the Archangel Gabriel's word. While yet a virgin thou didst conceive God and man : and after childbirth, O Virgin, thou didst remain inviolate. Mother of God, make intercession for us.

This responsory is said to have been sung in Rome in the church of the Pantheon at the beginning of the seventh century.[1] One author even asserts that this somewhat curious composition dates from the fifth century; it may well be believed that the first part of it contains an allusion to the Nestorian heresy. The term θεοτόκος (*Mother of God*) was used by the faithful in opposition to that heresy, and became the symbol and seal of the orthodox faith. It does indeed express the belief that in our Lord there is only *one Person*, the Person of the Word, who unites in Himself the two natures, human and divine, and not two persons in juxtaposition, as the Nestorians asserted. The term θεοτόκος (*Dei genitrix, Mother of God*) was therefore a profession of faith which silenced the heretics. Consequently it is often found after this time in liturgical and theological documents.[2] The following antiphons frequently occur in the office of the blessed Virgin :

> Happy art thou, O holy Virgin Mary, and most worthy of all praise, for out of thee rose up the Sun of righteousness, Christ our God.
>
> Blessed is the womb of the Virgin Mary which bore the Son of the everlasting Father. (An allusion to the words of the Gospel : "Blessed is the womb that bore thee, and the paps that gave thee suck.")
>
> After childbirth thou didst remain a virgin. O Mother of God, intercede for us.[3]

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[1] *Cf.* Thomasi-Vezzosi, iv. 212.

[2] It may be pointed out for the benefit of Hellenists that the heretics, by simply changing the position of the accent and saying θεότοχος instead of θεοτόκος, thereby changed the meaning of the word.

[3] This verse, and also the second part of the responsory given above, *Gaude Maria virgo,* are directed against another heresy which sprang up a little later than Nestorianism, and which denied the virginity of Mary after child-birth. Several other allusions to this fact are contained in the offices of the Circumcision and Purification.

Here is another beautiful and graceful responsory:

> The rod of Jesse hath blossomed: a Virgin hath brought forth God and man: God hath restored peace, reconciling in himself the lowest with the highest (humanity with the divinity).
>
> Be mindful, O Virgin Mother of God, when thou standest before the face of the Lord, to speak good things for us, and turn away his anger from us.

All the celebrated antiphons and responsories for the Circumcision and Purification might be quoted:

> (O Christ) when thou wast born ineffably of a virgin, the Scriptures were fulfilled. As dew upon Gedeon's fleece, thou camest down to save mankind. O Lord our God, we praise thee.
>
> Adorn thy chamber, O Sion, and receive Christ the King; whom a Virgin hath conceived, a Virgin hath brought forth, remaining a Virgin after she bore him, and adoring him whom she had borne.

The rest of these antiphons are to be found in *The Liturgical Year* of Dom Guéranger; only one or two quotations shall be given from the beautiful office of August 15.

> Virgin most prudent, whither goest thou, like to the rosy dawn? Daughter of Sion, all beautiful and sweet art thou, fair as the moon, chosen as the sun.
>
> I saw the beautiful one as a dove rising up from the brooks of waters; in her garments was the most exquisite odour; and as in the days of spring, flowers of roses surrounded her and lilies of the valley.

The prayers of our Lady's office are classic in form, and several are very ancient.

> O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession for us, through whom we have been made worthy to receive the author of life, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.
>
> O God, who didst please that thy Word should take flesh at the message of an Angel in the womb of the blessed Virgin Mary, grant to us, thy suppliants, that we who believe her to be truly the Mother of God may be helped by her intercession with thee. Through the same Lord Jesus Christ.

The hymns in honour of the blessed Virgin are the *Ave maris stella, Quem terra, pontus, æthera,* and *O gloriosa*

Domina, sometimes attributed to Fortunatus, Bishop of Poitiers in the sixth century (Thomasi, Chevalier), sometimes also to St. Bernard, but they are certainly earlier than his time.[1] As for the *Stabat Mater*, it is one of the most beautiful proses bequeathed to us by the Middle Ages, a real masterpiece, simple, touching, and devout, flowing and simple in composition, yet by no means devoid of learning. These verses may be found in almost every prayer-book, so need not be quoted here; another *Stabat*, edited by Ozanam, shall be given instead. This prose breathes joy in every line, and according to a recent writer "is no less beautiful than that which expresses the sorrows of Mary at the foot of the Cross."[2]

Stabat Mater speciosa	By the manger, full of gladness
Juxta fœnum gaudiosa	(Ah! a sight to banish sadness),
Dum jacebat parvulus.	Stood the Mother o'er her Child.
Quæ gaudebat et ridebat	What rapture hers that blissful night
Exultabat cum videbat	When in human flesh bedight
Nati partum inclyti.	She beheld her Child divine.
Fac me vere congaudere	Let me feel true joy with thee,
Jesulino cohærere	Loving Him brought low for me,
Donec ego vixero.	All the days that I may live.

The Litany of Loretto, though belonging to a later period than the one we are studying, is a graceful summary of all the titles of Mary and the symbols under which she is represented. Ancient authors had, however, already composed true litanies in her honour like those of the Names of our Lord. St. John Damascene gives the following titles to Mary:

The Spiritual Eden of the Second Adam.
The Ark of the Covenant.
The Burning Bush.
Aaron's Rod.
The Candelabrum.
Jacob's Ladder.
Gedeon's Fleece.
Daniel's Mountain (whence the little stone broke off, which is a figure of Christ).
The closed Door.[3]

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[1] Dom Plaine is of opinion that they belong to the tenth century, and were composed by Fulbert of Chartres or King Robert.

[2] Sabatier, *Vie de S. François d'Assise*, chapter xvi.; Ozanam, *Œuvres*, t. v., p. 184. The prose is by Fra Jacopone.

[3] *Orat. I. in Deiparæ dormitionem*, n. 8, 9.

In the Liturgy of Advent, and in that of the Passion also, beautiful responsories and striking antiphons will be found in honour of the Mother of God.

However rich this harvest may be in the Latin Liturgy, it will seem poor compared with the luxuriant growth which sprang up in the Greek Church around the blessed name of Mary. It is indeed a strange thing that whilst our separated brethren accuse us of having carried devotion to the blessed Virgin beyond due limits, they should willingly draw near to the Greek Church, which has certainly given to the *Panagia,* the all-holy, a far greater place in her Liturgy than the Latin Church.[1] Several feasts of our Lady, her Nativity, Annunciation, and Assumption, seem to be of Greek origin; the Roman Liturgy has also borrowed some liturgical compositions from the East, probably derived from the same source.

It may be said with truth that devotion to our Lady has left its mark on the office of each day. Vespers end with the Canticle of the blessed Virgin, which is a song of triumph in her honour. Even its position has an important signification, as this is the place assigned in the Liturgy to the Gospel, towards which, in a manner, all the rest of the office converges.

Moreover, all the offices now end with an antiphon and prayer to the blessed Virgin—*Alma Redemptoris Mater, Ave Regina Cælorum, Regina cœli lætare,* or *Salve Regina,* according to the season. These antiphons are ancient, though later than the ninth century.[2]

Lastly, the recitation of the little office of the blessed Virgin is recommended by the Church; it is composed of parts of the Common Office.

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[1] It would be beyond the scope of this work to give the Greek prayers. A whole collection of them will be found in the *Liturgical Year.* For prayers of the Middle Ages, *cf.* Léon Gautier, *loc. cit.*

[2] *Cf.* on these prayers, Bäumer, *Geschichte des Breviers,* p. 261. They will be given in the *Euchology,* at the end of this work, with other prayers in honour of our blessed Lady.

CHAPTER XXI

DEVOTION TO THE SAINTS

I.

Devotion to the Martyrs.

IN the preceding chapter devotion to the Saints was seen to have sprung from the very heart of Christianity, of which it is the logical consequence; it is like a continuation of faith in Christ the Mediator. We need not be surprised, therefore, to find traces of it in the earliest ages. It has sometimes been asserted that the pagan gods were turned into Saints, or in other words that the ignorant multitude had substituted new idols for its old ones, only under a different name. It is an historical fact that in some countries devotion to a saint has taken the place of the worship of a god. But there is nothing strange in such a transformation, for the Church, as before remarked, did not come to destroy religious feeling, but to purify and elevate it. In the instances given as examples of such a change, she has substituted a legitimate devotion for an idolatrous and often impure worship, just as she has often installed the worship of the true God in a pagan temple, content to purify it and to drive out the idols. So God takes possession of His own again.

Devotion to the Saints does not originate in the shallows of human superstition, but comes down from those realms of brightness illumined by the divinity of Christ, who lives in His Saints. Historical facts, as will be seen, lead to the same conclusion as theological reasoning; it was during the ages universally admitted to have been those of the purest Christianity that devotion to the Saints first took its rise.

In the long train of those who follow Christ the Apostles and martyrs take the lead. Already in the year 155 the Christians of Smyrna, in the letter relating the martyrdom of St. Polycarp, announced their intention of celebrating his *dies natalis* by a meeting to be held on the very spot where his body was laid;[1] similar allusions are found in the account of the martyrdom of St. Cyprian and in that of St. Saturninus.[2] Prudentius, in the fourth century, also speaks of the Mass celebrated on the anniversary of the death of a martyr, either in the basilica built over the tomb, or in the crypt on the tomb itself.[1]

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[1] Migne, *Patr. Gr.*, v., 1043. They speak of a *cœtus antelucanus*, followed by a liturgical synaxis as on Sundays. *Cf.* Rossi, *Roma sott.*, *loc. cit.*, iii., 488, and Mgr. Batiffol, p. 13.

[2] *Ut Dei populus . . . in sacerdotis passione vigilaret* (Ruinart, *Acta*, p. 186). *Vigiliis, hymnis ac sacramentis etiam solemnibus honoraret* (*ibid.*, 109).

In the catacombs, near the tombs of celebrated martyrs, inscriptions may be seen called *sgraffitti,* traced with pencil or knife by some pilgrim who had come there to implore their aid: the following are examples of these inscriptions: "Pray for us, since we know that thou art in Christ;" "Pray for thy father, thy mother, thy brethren, thy sisters." The next is from the cemetery of Callistus: "Blessed spirits, remember Marcianus and all our brethren."[2] Another celebrated inscription is at Autun on a tomb of the second or third century: "Ascandius, father beloved of my heart, and you, gentlest mother, and you, my brothers, in the peace of the Saviour, remember Pectorius."[3]

In the diptychs of the Mass, the use of which is so ancient, the holy Apostles and martyrs are invoked—Peter and Paul, Andrew, James, John and Paul, Cosmas and Damian, Felicitas and Perpetua, Lucy, Agnes, Cecily, etc. St. Cyril of Jerusalem, in the fourth century, alluding to these words, says: "Afterwards we make commemoration of those who sleep, of the holy patriarchs, prophets, Apostles, martyrs, that God by their prayers and intercession may hear our prayer.[4]

As time went on, this devotion to the martyrs extended and developed; to the few martyrs mentioned in the Memento of the Mass other names were added. The feasts of the martyrs formed the chief item of liturgical kalendars; their cultus existed in most churches. The following is a list of the principal and most ancient feasts:

Sts. Fabian and Sebastian	Jan.	20
St. Agnes	,,	21
St. Polycarp	,,	26
St. Agatha	Feb.	5
Sts. Perpetua and Felicity	Mar.	7
St. George	Apr.	23
Sts. Nereus, Achilleus, Domitilla ...	May	12
Sts. Gervase and Protase	June	19
Sts. Peter and Paul, Apostles ...	,,	29
St. Lawrence	Aug.	10
Sts. Cornelius and Cyprian	Sept.	16
St. Eustace and his Companions ...	,,	20
Sts. Cosmas and Damian	,,	27

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[1] Rossi, *Roma sott.*, iii., 488, 494.

[2] Rossi, *Inscr.*, i., cxi., and *Roma sotterranea,* ii., 384, and tab. xxx.

[3] *Cf.* Pitra, *Spicilegium Solesmense,* i., 554; Pohl, *Das Ichthys monument von Autun.* Berlin, 1880.

[4] *Catech.*, xxiii.

St. Cecily	Nov.	22
St. Clement, Pope	,,	23
St. Andrew, Apostle	,,	30
St. Lucy	Dec.	13
St. Stephen	,,	26
St. John	,,	27
The Holy Innocents	,,	28

The first stage in devotion to the martyrs was the entering of their names in the diptychs of the Mass, a Vigil, and a Mass said upon their tomb. It would be difficult to say at what period a proper Mass and office were composed for them—that is to say, a Mass and office the various parts of which were chosen especially for martyrs. This was probably the second stage. St. Stephen and St. Lawrence were the first to enjoy this privilege, but it was found impossible to set to work afresh for each martyr; instead of compiling a new Mass and office, what had been chosen for one was applied to all: this is the origin of the Common of Martyrs, which was originally a Proper Office.[1]

In order to form a correct idea on this subject, and to study it with profit, it must be remembered that in the Liturgy of the Commons are gathered together various compositions, psalms, antiphons, responsories, verses, lessons, which were at first intended to apply to one particular martyr. The Common of Martyrs, in its present form, cannot date much farther back than the ninth century.

The Liturgy is particularly rich in the offices of martyrs; the Roman Liturgy now includes the Common of a Bishop and Martyr, of a Martyr not a Bishop, of many Martyrs in Paschal time, and the same out of Paschal time; in each of these Commons there are also several pieces which may be used as alternatives.

Some of the psalms appointed for the Common office refer only indirectly to the martyrs, and it is not easy to discover why they were chosen.[2] Others, on the contrary, have long formed part of this office, and from them have been drawn a great number of responsories, antiphons, or versicles, as, for instance, Psalms ii., iii., x., xx., xxxii., xxxiii., cxi., cxv., cxxxviii.; the last of these, even in the time of Cassiodorus and St. Augustine, was considered as the special psalm of martyrs. Several would seem to have been originally chosen for St. Lawrence, as Psalm cxi., because of this verse: "He hath distributed (his possessions), he hath given to the poor;" and Psalm cxxxviii. on account of the words: "Lord, thou hast proved me and known me. . . . Prove me, O God, and know my heart," in allusion to the Acts of the martyr.[1]

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[1] This origin of Common Offices, already hinted at and hesitatingly suggested by Dom Plaine (*Le Commun des Martyrs*, in *Le Prêtre*, 1895 and 1896), has been maintained anew by Dom Bäumer and by Mgr. Batiffol. Dom Cagin has confirmed this theory as regards the missal. It would seem indisputable for the greater part of the Commons, and further proofs will be brought forward in its support in this chapter.

[2] Dom Plaine gives the plausible reason that they belong to the series of psalms for Easter, on which office that of the martyrs was modelled (*loc. cit.*, p. 803).

The following antiphons and responsories taken from the same Psalms are beautiful prayers:

I HAVE found David my servant; with my holy oil I have anointed him. For my hand shall help him; and my arm shall strengthen him (Ps. lxxxviii.). The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him (*ibid.*).

My truth and my mercy shall be with him, and in my name shall his horn be exalted (*ibid.*).

Once I have sworn by my holiness . . . his seed shall endure for ever. And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven (Ps. lxxxviii.).

The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints (*ibid.*).

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised (Ps. lxiii.).

Thou hast protected me from the assembly of the malignant, alleluia; from the multitude of the workers of iniquity, alleluia, alleluia (*ibid.*).

Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy (*ibid.*).

The just cried, and the Lord heard them, and delivered them out of all their troubles (Ps. xxxiii.).

The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit (*ibid.*).

Many are the afflictions of the just: but out of them all will the Lord deliver them (*ibid.*).

The Lord keepeth all their bones, not one of them shall be broken (*ibid.*).[2]

Some antiphons taken from the Gospel are exquisite in their simplicity and most appropriate for martyrs:

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[1] These psalms are used in the office of martyrs in other liturgies besides the Roman. These resemblances between liturgies as yet imperfectly known are of great value in working out liturgical genealogies and as proofs of primitive unity.

[2] Several of the verses just quoted were at first proper to certain feasts, as, for example, *Inveni David*, which was probably used in the first instance on the feasts of St. Peter's Chair.

> EVERY one that shall confess me before men, I will also confess him before my Father.
>
> He that followeth me walketh not in darkness, but shall have the light of life.
>
> If any man minister to me, let him follow me; and where I am, there also shall my minister be.
>
> If any man minister to me, him will my Father honour. Father, I will that where I am, there also should my servant be.
>
> He that hateth his life in this world keepeth it unto life eternal.[1]

What could be more beautiful than these brief sayings which fell from the lips of Christ, containing as they do a whole rule of life? The martyrs nobly put them in practice by their sacrifice.

Other antiphons are wholly different in character, but no less interesting:

> THY saints shall flourish like the lily, O Lord, alleluia, and shall be before thee as the fragrance of balm, alleluia.
>
> Perpetual light shall shine upon thy saints, O Lord, and eternity of time shall be theirs.[2]
>
> The habitation of thy saints is in the heavenly kingdom, alleluia: and their rest is eternal, alleluia.
>
> Behind the veil thy saints cried, O Lord, alleluia, alleluia, alleluia.
>
> Spirits and souls of the just, sing a hymn to our God, alleluia, alleluia.
>
> The just shall shine like the sun in the sight of God, alleluia.
>
> Daughters of Jerusalem, come and see the martyrs with the crowns wherewith the Lord crowned them in the day of solemnity and joy, alleluia, alleluia.
>
> They delivered their bodies to death that they might not serve idols; therefore they are crowned and have won the palm.
>
> Thou hast placed upon their heads, O Lord, a crown of precious stones.

[1] These last antiphons must have been originally chosen, according to Dom Plaine, for a deacon (probably St. Lawrence or St. Stephen), because the deacon is, properly speaking, the minister, he who serves (*διακονος*). There is here, in my opinion, another allusion to these words of the Acts of St. Lawrence, "*Quo sacerdos sancte sine ministro properas?*"

[2] These two verses are taken from the fourth Book of Esdras—a curious book, composed about the third century and not included among the canonical books. Its authenticity was disproved about the end of the fourth century; therefore these verses must have been taken for the office of martyrs before that date.

It may be observed in passing how frequent are the allusions in these offices to the palm and crown, emblems of martyrdom in early Christian art. Perhaps another allusion is intended to those martyrs who were honoured in the earliest times, St. Stephen, St. Lawrence, and St. Vincent, whose names signify crown, palm, or victory.

Some of the lessons, particularly those of the Mass (Epistles and Gospels), are very well chosen. It is unnecessary to give them here, since the faithful may easily find them in books they have at hand, in missals, breviaries, prayer-books, or in the Bible. They have varied greatly in different churches and at different times; the tenth-century missals contained from fifteen to seventeen epistles or gospels for martyrs. We give extracts from the hymn in which the titles ascribed to martyrs are well expressed:

O THOU, of all Thy warriors Lord,
Thyself the crown and sure reward;
Set us from sinful fetters free,
Who sing Thy martyr's victory.

In selfish pleasure's worldly round
The taste of bitter gall he found;
But sweet to him was Thy dear Name,
And so to heavenly joys he came.

Right manfully his cross he bore,
And ran his race of torments sore:
For Thee he poured his life away;
With Thee he lives in endless day.

We, then, before Thee bending low,
Entreat Thee, Lord, Thy love to show
On this the day Thy martyr died,
Who in Thy saints art glorified!

O Martyr of unconquered might!
Thou who, victorious in the fight,
Brave follower of th' Incarnate Son!
Hast everlasting glory won;

Who now art freed from fleshly chain,
Thy pleading will not be in vain;
O loose us from the bonds of sin,
For love of God's own Son Divine.[1]

The following is an ancient prayer, harmonious in cadence, and, owing to a clever combination of syllables, having rhythmical correspondence in each member, such as is often found in this type of prayer:

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[1] The hymn *Martyr Dei qui unicum* seems to be the continuation of *Deus tuorum militum.*

> LOOK upon our weakness, O God almighty; and because we are weighed down beneath the burthen of our own deeds, let the glorious intercession of blessed Fabian, thy martyr and bishop, shield us. Through our Lord.[1]

Another prayer in the Gelasian Sacramentary is not inferior to the preceding, either in rhythm or harmony:

> GRANT, we beseech thee, almighty God, that by the intercession of blessed Sebastian, thy martyr, our bodies may be delivered from all harm and our hearts cleansed from wicked thoughts. Through our Lord.[2]

II.

Devotion to the Apostles.

We have given the first place to devotion to the martyrs, though they are inferior in dignity to the Apostles, because in the Liturgy the honour shown to martyrs seems chronologically anterior. Exception may be made of the honour paid to Apostles in certain localities, as to St. Peter and St. Paul in Rome, to St. John at Ephesus, to St. James, and possibly to St. Andrew and St. Philip. Moreover, these Apostles, being martyrs, were honoured as such.

In the diptychs of the Mass the Apostles are mentioned before the martyrs: *sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi;* and later: *cum tuis sanctis apostolis et martyribus: cum Joanne . . . Mathia, Barnaba.*

The feasts of the Apostles, with the addition of St. Paul, St. Barnabas, St. Mark, and St. Luke, are now distributed over the ecclesiastical year in the following order:

St. Peter's Chair at Rome	Jan.	18
The Conversion of St. Paul	,,	25
St. Peter's Chair at Antioch	Feb.	22
St. Matthias	,,	24
St. Mark, Evangelist	Apr.	25

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[1] According to Dom Plaine, this prayer was originally composed for St. Fabian, Pope and martyr of the third century. To gain any adequate idea of the rhythm it must be read in Latin: "Infirmitatem nostram respice, omnipotens Deus, et quia pondus propriæ actionis gravat, beati Fabiani martyris tui atque pontificis intercessio gloriosa nos protegat."

[2] This prayer is also, with but slight alteration, the collect of the second Sunday of Lent.

St. Philip and St. James	May	1
St. John before the Latin Gate ...	,,	6
St. Barnabas	June	11
St. Peter and St. Paul	,,	29
St. Paul	,,	30
St. James	July	25
St. Peter's Chair	Aug.	1
St. Bartholomew	,,	24
St. Matthew	Sept.	21
St. Simon and St. Jude	Oct.	28
St. Andrew	Nov.	30
St. John	Dec.	27

These feasts were formerly celebrated with great solemnity; the Liturgy remains faithful to the tradition and still keeps their vigils.

The Common of the Apostles is very ancient, and, like that of the martyrs, was probably composed for a special occasion, the feast of Sts. Peter and Paul; afterwards it was applied to other Apostles. It is as perfect in its way as the office of martyrs, and is drawn up according to ancient rules; for instance, the antiphons of the night office and of second vespers are all taken from the psalms of which they are the refrain, a rule which has been gradually lost sight of in later years.

The choice of psalms is remarkable; they are Psalms xviii., xxxiii., xliv.; xlvi., lx., lxiii.; lxxiv., xcvi., xcviii.; cix., cxii., cxv., cxxv., cxxxviii.[1] Some of these are common to both Apostles and martyrs.

The two offices have, indeed, more than one point in common. A few of the principal antiphons and responsories shall be given:

> THOU shalt make them princes over all the earth: they shall remember thy name, O Lord (Ps. xliv.).
>
> Instead of thy fathers, sons are born to thee; therefore shall people praise thee (*ibid.*).
>
> Their sound hath gone forth into all the earth, and their words unto the end of the world (Ps. xviii.).[2]
>
> They declared the works of God, and understood his doings (Ps. lxiii.).[3]
>
> Their principality is exceedingly strengthened: thy friends, O God, are made exceedingly honourable (Ps. cxxxviii.).

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[1] According to Dom Plaine (*loc. cit.*), the Ordo published by Thomasi (ed. *Vezzosi*, t. iii., *initio*), in which these psalms are appointed for June 29, dates from the fifth century.

[2] St. Paul himself applies this verse to missionaries and Apostles (Rom. x. 18).

[3] These words had already been applied to the Apostles by St. Augustine (*Enarr. in Ps. lxiii.*, n. 15 and 16, *et init.*).

These are the words of the prophet of the Old Law; now let us listen to the promises made by our Lord to His Apostles in the Gospel, and to the precepts that He gave them:

> A NEW commandment I give unto you: that you love one another as I have loved you.
>
> Greater love than this no man hath, that a man lay down his life for his friends.
>
> You are my friends if you do the things that I command you.
>
> You who have left all, and have followed me, shall receive an hundredfold, and shall possess life everlasting.
>
> Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.
>
> Take my yoke upon you and learn of me, because I am meek and humble of heart.
>
> When you shall be brought before governors and kings, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the spirit of your Father that speaketh in you.

Other responsories are taken from the Apocalypse, and still seem to vibrate with the sufferings of the martyrs and the joy of their triumph:

> I SAW men united (*i.e.*, of one heart), having splendid raiment, and the Angel of the Lord spoke to me saying: These are holy men who have become friends of God. I saw the Angel of the strong God, flying in the midst of heaven, crying with a loud voice, and saying: These are holy men who have become friends of God.
>
> These are the triumphant and friends of God who, despising the commands of princes, have deserved eternal rewards. Thus they are crowned and have received the palm. These are they who have come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.
>
> The saints by faith conquered kingdoms and wrought justice. The Church shines by their doctrine as the moon shines by the sun's light.

A few strophes only shall be given from the hymns, which so well describe the prerogatives of the Apostles and the part they played when on earth:

NOW let the earth with joy resound,
And Heaven the chant re-echo round;
Nor Heaven nor earth too high can raise
The great Apostles' glorious praise.

O ye who, throned in glory dread,
Shall judge the living and the dead!
Lights of the world for evermore!
To you the suppliant prayer we pour.

Ye closed the sacred gates on high;
At your command apart they fly:
Oh! loose for us the guilty chain
We strive to break, and strive in vain.

So when the world is at its end,
And Christ to judgement shall descend,
May we be called those joys to see
Prepared from all eternity.[1]

III.

Devotion to Confessors.

After the martyrs and Apostles, the next in order are the Confessors. Their holiness, less striking than the heroism of the martyrs, appealed less powerfully to the mind of the faithful; devotion to them was consequently of later growth, and of minor solemnity. Nevertheless, the confessors were the friends of God, and therefore looked upon as patrons and intercessors. St. Anthony, St. Hilarion, St. Martin, St. Sylvester, St. John Chrysostom, St. Athanasius, St. Basil—these were indeed worthy to be placed beside St. Lawrence, St. Vincent, St. Sebastian, St. Agnes, and St. Cecily. They were the first to be inscribed in the liturgical kalendars, after the Apostles and martyrs,[2] and before long became a veritable host. Stars of the first magnitude were the earliest to appear in the firmament of the Liturgy, then came others less brilliant, until at last the heavenly vault was studded with constellations; this process still continues, and from time to time a new star takes its place there. The kalendar welcomes all the Saints, and their name is legion; they form a magnificent army, at the head of which are the Apostles and martyrs: after them come the great Popes, the Gregories and Leos, the great Bishops of the ecclesiastical capitals, and the doctors: Athanasius, Hilary, Ambrose, Basil, Augustine, John Chrysostom, Martin, Thomas Aquinas, Bonaventure, Nicholas, Isidore, Paulinus, Jerome, Thomas of Canterbury; Kings, Queens, founders of orders: Helen, Louis, Elizabeth, Benedict, Bernard, Francis, Dominic, Ignatius, Vincent of Paul; virgins such as Catherine of Siena, Gertrude, Theresa, etc. The annals of the universal

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[1] This hymn was certainly written before the tenth century (Fr. Caswall's translation).

[2] There are proofs of public devotion to confessors in the fourth century; M. de Rossi quotes an epitaph in which this title is clearly distinguished from that of martyrs (*Bull.*, 1864, p. 30).

Church are laid open before us in the course of the year. What society, what nation, what school of philosophy, what religion, can show such an assemblage of great men, great writers, heroes, benefactors of humanity, leaders of men, and great servants of God?

Yet this was perhaps carried to excess, for the Saints gradually took up all the vacant days, leaving only a very secondary place to the office of the season, which in the original conception of the Liturgy was the principal part and, as it were, the framework of the liturgical year. Liturgists always protested against this invasion, and their demands have now been satisfied by means of a simple reform.

The ranks of confessors include several categories—confessor pontiffs (bishops) and confessors not bishops, doctors of the Church and abbots. But their different offices have so many features in common that they may be considered as forming one Liturgy. Here, too, as in the office of martyrs, the proper office preceded the common, and it is easy to see that this latter retains many traces of its origin, as, for instance, in the well-known hymn *Iste confessor*.

> At his sacred tomb the sick, from whatever malady they suffered, were restored to health.

One can almost see the crowds gathering round the tomb of the Saint with their sick, who have come to petition for their cure.

The following antiphon, too, has a local character:

> Priest and pontiff, rich in virtue, good shepherd of thy people, pray to the Lord for us.

In this office there are several epistles and gospels, and many prayers from which to choose. In ancient liturgy, as we know, these portions were the least fixed and consequently most liable to change. The psalms employed are almost the same as for martyrs. The responsories and antiphons, according to the ancient rule, are for the most part taken from the psalms. Psalms xx., xci., cix., cxi., cxxxi., may be mentioned as having supplied the greater number of liturgical pieces; also three beautiful chapters of Ecclesiasticus, chapters xxxix., xliv., and xlv., which are devoted to the praises of the patriarchs of the Old Law: Henoch, Noe, Abraham, Moses, Aaron, and Phineas. But the Saints of the New Law are in no way inferior to these, and the following passages are equally appropriate to them:

> LET us now praise men of renown, and our fathers in their generation . . . men rich in virtue, studying beautifulness. . . . The just man . . . will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. . . . He

will open his mouth in prayer, and will make supplication for his sins. For if it should please the great Lord, he will fill him with the spirit of understanding; and he will pour forth the words of his wisdom as showers, and in his prayers he will confess to the Lord. . . .

Behold a priest who in those days pleased God, and in the time of wrath he was made a reconciliation.

There was not found the like to him, who kept the law of the Most High.

Therefore by an oath the Lord made him increase among his people. The Lord gave him the blessing of all nations, and confirmed his covenant upon his head, etc.

Among the epistles and gospels, the greater number of which are very well chosen, one passage taken from the Epistle to the Hebrews should be especially noticed: it is in praise of our forefathers:

REMEMBER your prelates who have spoken the words of God to you; whose faith follow, considering the end of their conversation, Jesus Christ, yesterday, to-day, and the same for ever. Be not led away with various and strange doctrines. We have not here a lasting city, but we seek one that is to come. By him (Jesus) therefore let us offer the sacrifice of praise always to God; that is to say, the fruit of lips confessing to his name. . . . Obey your prelates and be subject to them. For they watch, as being to render an account of your souls.[1]

This passage, like several others in the office for bishops, dwells especially on the sacerdotal character of these Saints, and upon the episcopal office discharged by them with such apostolic zeal.

The office of a confessor not a bishop is taken from passages of the Gospel in which we are reminded that these Saints have been good servants of Christ and ever vigilant; the talents given them by God have been put to profit:

Lord, thou didst deliver to me five talents; behold I have gained other five.

Well done, good and faithful servant; thou hast been faithful in little things; enter thou into the joy of thy Lord.

Blessed is that servant whom his Lord, when he shall come and shall knock at the door, shall find watching.[2]

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[1] Heb. xiii.

[2] Luke xii. Matt. xxv.

IV.

Virgins and Widows.

The Virgins form a choir apart; they were admitted into the cycle next after the martyrs. At first no distinction was made between virgins and holy women who had suffered martyrdom and other martyrs, and they had a place among these latter in the litany of the Mass: "Vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Cecily, Anastasia, and with all thy saints. . . ." Very soon these were followed by their sisters, virgins like themselves, but to whom the martyr's palm had not been granted.

The Office of the Common of Virgins is a very interesting study for the liturgist. Like the greater part of the Commons, it must have been taken from proper offices. It has several features peculiar to itself which have been selected for the office of certain individual martyrs; for instance, the epistles *Confitebor tibi, Domine, rex* (Ecclus. li.), and *Domine Deus meus, exaltasti* (*ibid.* li.), and the verses *Me exspectaverunt peccatores, Confundantur superbi* (from Ps. cxviii.), are manifestly allusions to the sufferings St. Agnes had to undergo and to the acts of her martyrdom; whilst another verse of the same psalm, *Loquebar de testimoniis tuis,* seems more appropriate to St. Cecily.

The verses, responsories, antiphons, and little chapters of the hours and of the Mass are taken principally from the beautiful 44th Psalm, the classical source for the office of Virgins in almost every Liturgy. This psalm, as is well known, is a kind of epithalamium composed for the marriage of a king, who is a type of the true King, the Messias. The Christian virgin is therefore looked upon as the spouse of this divine King, and it is this thought which brings out the beauty of the psalm when so applied.

The King of glory is first described in the following words:

> THOU art beautiful above the sons of men, grace is poured abroad in thy lips; therefore hath God blessed thee for ever.
>
> Gird thy sword upon thy thigh, O thou most mighty.
>
> With thy comeliness and thy beauty, set out, proceed prosperously and reign.
>
> Because of truth and meekness and justice:
>
> And thy right hand shall conduct thee wonderfully.
>
> Thy arrows are sharp . . . thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

> Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows. . . .

Then follows the description of the Christian virgin, whom the King of glory has chosen to be His spouse:

> The queen stood on thy right hand in gilded clothing, wrought about with variety.
>
> Hearken, O daughter, and see; incline thy ear, and forget thy people and thy father's house.
>
> And the king shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore. . . .
>
> All the glory of the king's daughter is within.

Psalms xlv., xlvii., cxxi., cxxvi., cxlvii., St. Paul's advice to virgins in the Epistle to the Corinthians,[1] the parable of the Five Wise and Five Foolish Virgins, and the parable of the Treasure hidden in the Field,[2] complete the teaching of this beautiful liturgical office, which speaks so eloquently of the honour in which the Church holds virginity.

There still remained the Christian women who had sanctified themselves in the married state, and had not received the crown of martyrdom. They did not find a place in the cycle until long after the virgins. The Common of Holy Women, which is comparatively modern, consists of pieces taken either from the office of Virgins or from that of our Lady. The hymns also are modern. The most remarkable passage is the well-known description of the valiant woman from Proverbs (xxxi.):

> WHO shall find a valiant woman? Far and from the uttermost coasts is the price of her.
>
> The heart of her husband trusteth in her, and he shall have no need of spoils (of the enemy).
>
> She will render him good and not evil all the days of her life.
>
> She hath sought wool and flax, and hath wrought by the counsel of her hands. . . .
>
> She hath risen in the night, and given a prey to her household, and victuals to her maidens . . . her lamp shall not be put out in the night . . . she hath opened her hand to the needy, and stretched out her hands to the poor.
>
> She hath opened her mouth to wisdom, and the law of clemency is on her tongue. . . . Her children rose up and called her blessed: her husband and he praised her.
>
> Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.

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[1] 1 Cor. vii.

[2] Matt. xiii., xxv.

CHAPTER XXII

THE HOUSE OF GOD

My house shall be called the house of prayer.—Isa. lvi. 7; Jer. vii. 11; Matt. xxi. 13.

Consecration of Churches—Feast of the Dedication.[1]

CHRISTIAN faith teaches us that God is everywhere. He does not dwell only in temples made by the hand of man. The most splendid building looks paltry and insignificant beside the vast height of mountains, the boundless ocean, or the immensity of the starry heavens. And yet the universe itself is too small a temple to contain God. He has said: "Heaven is my throne, and the earth my footstool. What is this house that you will build to me? And what is this place of my rest? My hand made all these things." And the prophet answered: "Thine are the heavens and thine is the earth; the world and the fulness thereof thou hast founded."[2]

By this profession of faith the Christian at once steps on to the borderland of the most profound metaphysics—the idea of God's immensity, infinity, and omnipresence. To pagans, and even to the less enlightened among the Jews, this doctrine was new and contrary to all their preconceived notions. Their conception of God was of a being like themselves, surpassing them only in the eminent and possibly supernatural degree of His attributes; but this God of theirs reigned only in His temple, there was His dwelling-place, and His dominion did not extend beyond it. St. Stephen and St. Paul, immediately after the creation of the Church, reminded the people, as the prophets had done, that God is not confined to one place, but is everywhere: "The Most High dwelleth not in houses made by hands." St. Stephen exclaimed before the Jews: "Heaven is his throne." And St. Paul, when brought before the Areopagus, said: "God who made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands. . . . In him we live and move and are."[3]

Nevertheless, the belief in God's omnipresence did not hinder the Christians from building churches. They built them, not with the idea of enclosing God within them, nor of making a dwelling-place for Him to the exclusion of all other places, but that they might meet together there and pray in charity, duly worshipping God in truth. Such a house of prayer becomes the house of God, because there God manifests His power and goodness more than in any other place. He loves to see His children meet together in that holy, quiet spot; it might almost be said that He seems more ready to hear our prayers there. The Church, the ἐκκλησία, the place of assembly, becomes an edifice set apart, a house consecrated especially to God, and not to be used for any profane purpose. This house is dedicated by certain ceremonies which are perhaps the most symbolic and expressive in Christian ritual.

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[1] This subject has often been studied by archæologists and liturgists, *cf.*, for instance, Hospinian, *De origine et progressu consecrationum templorum*, Zurich, 1603; Harington, *The Object, Importance, and Antiquity of the Rite of Consecration of Churches*, 1847; more recently by Bingham, Rossi, Duchesne, etc. The commentary of Catalani in his edition of the Pontifical may be mentioned as one of the best. For the formularies, *cf.* Martène, *De antiq. Eccl. rit.*, iii.; Daniel, *Codex lit.*, i. 355.

[2] Isa. lxvi. 1; Ps. lxxxviii. 12.

[3] Acts vii. 48, and xvii. 24.

I.

The Consecration of a Church.

Although the consecration of a church is a ceremony seldom performed, yet it will be well to speak of it here, because it is important that Christians should know with what rites their churches are consecrated, and also because the effects produced by these rites are of a permanent character, affecting all who enter the holy place to pray. The feast of the dedication of churches is a very old institution. The pious traveller to Jerusalem whose account of her stay there has so often been quoted tells us that in the fourth century this feast was kept in the holy city with as much splendour as that of Easter or the Epiphany, having also an octave. Many came from long distances to be present; even the solitaries left their solitude in Mesopotamia, Syria, Egypt, the Thebaid, and other provinces, to meet together in Jerusalem. The Bishops also betook themselves thither for the occasion; there were at least forty to fifty present. "No one omits to make this journey without grave necessity," says the writer, "and he who on these days has not been present at so solemn a feast thinks that he has committed a very great sin."[1]

In Silvia's description, as well as in the accounts of dedications given by Eusebius and Sozomen, a great festival is spoken of and sermons are said to have been preached for the occasion, but no allusion is made to any special ritual. It is probable that this was compiled at a later date.

The ritual as it now stands seems at first sight very intricate; if we begin by studying it in detail, it is sometimes difficult to grasp the connection and sense of it; but when considered as a whole it becomes very simple. The ceremonies may be grouped under three principal heads: the consecration of the church, the consecration of the altar, and the translation of the relics. The exorcisms and blessings of water, salt, ashes, and wine, may be passed over; these things are used for the consecration, but the formularies used in blessing them have no direct connection with the ceremony. With this thread to guide us, it is easy to find our way through this somewhat dense forest. Each of these parts shall be studied separately.

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[1] *Peregrinatio*, p. 108. Silvia's description here ends abruptly, the last pages of the manuscript having been lost.

The consecration of a church and of an altar is a ceremony analogous to baptism. In the figurative language of a symbolism as profound as it is ingenious, the material temple is but an image of the spiritual temple of the soul. The soul of a Christian is the true temple, that in which God delights to dwell; the other is only a figure. But just as the soul is purified and sanctified by baptism, the temple, by its consecration, receives a kind of baptism. These analogies have been repeatedly pointed out by liturgists.[1]

The building must be purified and the devil cast out of it, as by baptism he is cast out of the soul of a catechumen; therefore salt and water are blessed with formularies similar to those used in baptism. This, too, is the reason of the exorcisms, the sprinkling of the church walls, and the signs of the cross made on the threshold and on the altar.

The first lustrations are made on the exterior of the church. When the bishop enters the church, the choir sings a verse of Psalm xxiii.: "Lift up your gates, O ye princes, and the King of Glory shall enter in." This psalm is most appropriate to the occasion; it was composed by David when he placed the tabernacle on Mount Sion. Its first verses recall that great truth, which the Church will not let us forget, that the whole earth is the temple of God:

> The earth is the Lord's and the fulness thereof;
> The world and all they that dwell therein.
> For he hath founded it upon the seas;
> And hath prepared it upon the rivers.

The sprinkling of the walls with holy water is repeated inside the church.

A very peculiar rite now takes place, unique in Liturgy: two transverse lines, in the form of St. Andrew's Cross, are traced across the church with ashes; on one of these bands of ashes the bishop writes the Greek alphabet, on the other the Latin. For a long time liturgists have endeavoured to find a meaning for this mysterious rite. It has been suggested that these two alphabets signify the two Churches—the Greek and the Latin—and their union in the Cross; that the letters remind us that Christ is the *Alpha* and *Omega*, the beginning and the end of all; or again, that these elements of every written or spoken word point to the teaching to be given in the Church to the catechumens on the elements of Christian doctrine.[1] M. de Rossi has given another interpretation, which seems much nearer the truth. "He has removed all doubt as to the idea which suggested the ceremony. It corresponds with the taking possession of land and the laying down its boundaries. The saltire, or St. Andrew's Cross (*crux decussata*), upon which the bishop places the letters of the alphabet, recalls the two transverse lines which the Roman surveyors traced in the first instance on the lands they wished to measure. The letters written on this cross are a reminiscence of the numerical signs which were combined with the transverse lines in order to determine the perimeter. The series formed by these letters, moreover—that is, the entire alphabet—is only a sort of expansion of the mysterious contraction AΩ, just as the *decussis*, the Greek X, is the initial of the name of Christ. The alphabet traced on a cross on the pavement of the church is thus equivalent to the impression of a large *signum Christi* on the land which is henceforward dedicated to Christian worship."[2]

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[1] Notably by Catalani and Mgr. Duchesne. In the Greek euchology there is a prayer which runs thus: "O God, who didst sanctify the waters of the Jordan for baptism, sanctify this water for the consecration of thy altar."

This rite, to which such deep meaning is attached, must, as Mgr. Duchesne remarks, go back to a time when barbarism was not yet dominant, and consequently far beyond the eighth century.

The blessing of salt, water, ashes, and wine, may be set aside, as it is found in other rites. The form of blessing is, moreover, always the same—an exorcism followed by a prayer. A special chapter will be devoted to the subject.[3]

But the centre of the church, the point to which everything in it converges, is the stone slab—at once table and altar—on which Christ offers the sacrifice of Himself and gives Himself as food to the faithful. After the blessing of the church, the bishop proceeds to consecrate the altar with anointings, blessings, and the sign of the cross, as was done for the consecration of the church itself—ceremonies that recall those of baptism. Of all these formularies, some of which may be considered as the most beautiful in the Liturgy, only the Preface shall be quoted.

Like all really old and well-composed prefaces and collects, it consists of three parts: the invocation, the petition, and the conclusion. The invocation is couched in magnificent language; God is invoked not only as "Holy Lord, Father

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[1] Catalani, ii. 94.

[2] *Bull. di arch. Christ.*, 1881, p. 140, and Duchesne, *Christian Worship*, p. 417.

[3] Chapter XXIV., *The Blessing of the Elements of Water, Fire, etc.*

Almighty, Eternal God," but in the body of the Preface is another invocation addressed to the "Blessed and Holy Trinity, who purifies, cleanses, and beautifies all things"; to the "blessed majesty of God, which fills all, contains and orders all things"; to the "blessed and holy hand of God that hallows all things, blesses all things, and fills all things with plenty"; and, lastly, to "God most Holy."

> DO thou give heed to our prayers; be with us in this mystic function, be thou present to the pious labours of thy servants, and to us who implore thy mercy. May thy Holy Spirit, in the overflowing fulness of his sevenfold grace, come down on this thy church which we, though unworthy, do now consecrate . . . that, whenever thy holy name shall be called upon in this house of thine, thou, loving Lord, mayest hear the prayers of them that call upon thee. . . . Purify, bless, and consecrate this church of thine by the unceasing outpouring of thy hallowing virtue. May thy priests offer to thee in this place the sacrifice of praise, and thy faithful people here pay their vows. May the burden of sin be here cast off; and fallen believers be restored. We beseech thee, O Lord, that in this house of thine, by the grace of the Holy Ghost, the sick may be healed, the ailing recover strength, the lame be cured, the lepers cleansed, the blind regain their sight, the devils be cast out. By thy favour, O Lord, may all who are afflicted here find relief, and the bonds of all sinners be loosed, that all who shall come into this temple to sue, as is meet, thy favours may rejoice at having obtained them. Through our Lord Jesus Christ.

The first part of the dedication is finished; the building has been purified; the devil is from henceforth shut out of this domain; it is the house of God, His holy temple, and the faithful can come here to pray.

The Church, however, has need of protectors. In the first centuries the Christians loved to build churches over the tombs of martyrs, who thus became naturally the patrons of the edifice. When the people of Milan begged their Bishop, St. Ambrose, to dedicate their church in the Roman fashion, he replied: "I will do so if I find any martyrs." Shortly after he did actually find the bodies of Sts. Gervase and Protase.[1] This custom prevailed also in several Eastern churches.

It was not, indeed, always possible to obtain the body of a martyr such as St. Lawrence or St. Agnes. When basilicas increased in number it became necessary to forgo the glory of erecting the altar over a martyr's tomb, and to be content with a portion—sometimes a very small portion—of the body of a saint, or, as we say, with relics.[1]

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[1] *Ep.* xxii. *ad Marcellinam sororem.*

On the eve of the ceremony these relics had to be prepared in some place near the church; they were suitably adorned, and the office of Matins and Lauds was recited before them. After the lustrations and anointings described above, a procession is formed to fetch the relics, during which antiphons and psalms are sung; as it returns it stops at the church door. There the bishop gives a short address on the ceremony of the dedication and on the reverence due to the consecrated spot; then the decrees concerning the rights and privileges of the Church are read.

The procession enters the church to the singing of antiphons and psalms, and the relics are laid under the altar with anointings and incensations.[2] Many of the antiphons sung are as beautiful as they are ancient, and have passed from this office into that of martyrs.

> Enter, ye Saints of God, for the place of your abode is prepared by the Lord; and the faithful people follow in your path with gladness; that you may pray for us to the majesty of the Lord, alleluia.
>
> The souls of the Saints who have followed the footsteps of Christ rejoice in heaven; and because they shed their blood for his sake, they therefore exult with Christ for ever.
>
> Ye have found a resting-place under God's altar, ye Saints of God; intercede for us with the Lord Jesus Christ.
>
> The bodies of the Saints are buried in peace, and their name liveth for evermore.

This rite is simply the ancient ceremony for the translation of relics, and goes back to remote antiquity.[3]

The relics are enclosed under the altar. The Holy Sacrifice will be daily offered on this spot, and the sacrifice of the martyrs will thus be united to that of Christ. The church has now its protectors and the faithful have their patrons.

The translation of the relics has interrupted the consecration of the altar. Now that it is hallowed with their presence, the ceremony proceeds; again there are censings around the altar, which is once more anointed with oil and chrism. The whole ritual is derived from the most ancient rites for the consecration of altars in patriarchal times, as is proved by the antiphons.

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[1] According to Mgr. Duchesne, who has studied all these rites with deep insight, this part must be the ancient Roman dedication, which was probably combined much later with the Gallican dedication forming the first part.

[2] At the present time the relics are placed in the altar-stone.

[3] In my opinion this rite was originally identical with that in use at funerals.

> Arising in the morning, Jacob erected a stone for an altar, pouring oil upon it; he vowed a vow to God: Truly this place is holy, and I knew it not.
>
> Moses set up an altar to the Lord God, offering holocausts, sacrificing victims; he offered the evening sacrifice in the odour of sweetness to the Lord God, before the children of Israel.
>
> God hath sanctified his tabernacle; for this is the house of God, where they shall call upon his name, as it is written: My name shall be there, saith the Lord.

Other antiphons and psalms allude to Jerusalem, the holy city, which is also a type of our churches:

> All thy walls are of precious stones, and thy towers, O Jerusalem, are built with precious stones . . . thy foundations are in the holy mountains; the Lord loveth the gates of Sion, above all the dwellings of Jacob. . . . Praise the Lord, O Jerusalem, for he hath strengthened the bars of thy gates.

These reminiscences of the patriarchs and the people of God, so frequently met with in Catholic Liturgy, point to its true origin; it goes back in an unbroken line to a time beyond that of our Lord Jesus Christ, beyond the prophets, beyond the patriarchs, even to the very beginning of the world. Christ is indeed connected through Mary and Joseph, through one generation after another, with him who was of David, who was of Noe, who was of Henos, who was of Adam, who was of God.[1]

But even this is not enough. From that earthly Jerusalem, that city of God among men, towards which the children of Israel always turned their eyes, the lyrical poetry of the Liturgy rises with a new flight to the heavenly Jerusalem, of which our material church is the figure.

> It is the holy city Jerusalem, as St. John sings, prepared as a bride adorned for her husband . . . and the gates thereof shall not be shut by day; for there shall be no night there . . . the streets of the city shall be of pure gold: and Alleluia shall be sung in its streets. Thou shalt shine with light eternal, and all the nations of the earth shall adore thee!

What poetry in all this—dramatic and lyric beauty rising ever higher! This building of stone, constructed by the hand of man, has been purified, hallowed, and enriched with relics of martyrs. Impressed with the sense of its dignity and grandeur, Christian artists and architects have done their best to make it worthy of being called the house of God. The humble cubiculum of the catacombs has come forth out of the earth; its walls have risen high and have grown into a basilica.

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[1] Luke iii. 31, 36, 38.

But that is not enough for the temple of God; it must be still more lofty and spacious. The semicircular arch had allowed the Romanesque church to attain to heights till then undreamt of, but the vaulted roofs must be yet more unlifted, the spires must be thrown farther into the sky, and farther still. A last effort of the architect's brain created the pointed arch and the Gothic cathedral.

After all, the most beautiful edifices, to whatever height they soar, will never satisfy the Christian's longing. He yearns for something far more exalted. Sion, the holy city, built on the mountain-top, with its impregnable towers and its walls of precious stones, will stay his flight but for an instant. He seeks a temple which is above, and these are the words of one who enters there: "Open your gates, O ye princes, and be ye lifted up, O eternal gates." Heaven, the spiritual city, the heavenly Jerusalem, the infinite vistas of eternity, the boundless horizon, the bosom of God—in these he finds his true temple, his church, his native country!

II.

The Office and Mass of the Dedication.

When the consecration of the church is finished, Mass is said within the newly hallowed walls, on the altar where the unctions of holy water and blessed chrism have not yet had time to dry. The anniversary of this day is kept as a feast of the first class, and consequently entails the composition of a proper Mass and office, which are now found in the missal and breviary for the *dedication of a church.*

This liturgical composition is ancient and merits the attention of the faithful; it draws its inspiration, as is natural, from the ceremony of the dedication just described, several formularies being common to both.[1] The same ideas are again met with: the church is the dwelling-place of God, it is securely founded on a rock, it is the house of prayer. The place is a terrible place, the house of God and the gate of heaven. The material church is compared to the Church of God, which is the assembly of all the faithful; it is built on the top of the mountains; it is set higher than the hills, so that it may be seen from everywhere and all nations may flow into it.

It is Jerusalem, too, with its walls, its towers and gates; again, it is the heavenly Jerusalem coming down from heaven like a bride adorned for her husband. And the voice from the throne is heard saying: "Behold the tabernacle of God with men, and he will dwell with them; and they shall be his people, and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said: "Behold I make all things new."[1]

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[1] This may be admitted without entering into the question of priority.

The hymns are remarkable, and express these ideas in a striking form. They speak especially of the Church as the Bride of Christ.

BLESSED city, heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilded,
Art the joy of heaven above:
And with angel cohorts tended,
As a bride to earth dost move:

Many a blow and biting sculpture
Polished well these stones elect,
In their places now compacted
By the mighty Architect;
Who therewith hath willed for ever
That his palace should be decked.

All that dedicated city
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody:
God the One and God the Trinal
Lauding everlastingly.

Here let all thy people merit
That they supplicate to gain:
Here to have and hold for ever
Those good things their prayers obtain:
And hereafter, in thy glory,
With thy blessed ones to reign.

In this office we again find the beautiful psalms used at the consecration—Psalm xxiii., *Domini est terra et plenitudo ejus,* the classic psalm for the dedication, for heaven is the true church; Psalm xlv., on the city of God; Psalm xlvii., on Sion the holy city; Psalm xc., which recalls the protection which God extends over his servants; Psalm xcv., in which occurs the verse, "Bring sacrifices and come into his courts: adore ye the Lord in his holy court;" Psalm xcviii., which contains allusions to the priesthood, to prayer, and to Sion: "Exalt ye the Lord our God, and adore at his holy mountain, for the Lord our God is holy." The three psalms used in the Mass—

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[1] Apoc. xxi.

Psalm lxxxiii., for the introit; Psalm cxxiv., for the tract; and Psalm cxxxvii., for the alleluia verse—are all chosen on account of similar references.

These antiphons, responsories, psalms, prayers, lessons, and hymns, are blended together so as to form a liturgical composition of great beauty, and few offices are more harmoniously arranged or of more uniform excellence.

The anniversary of the dedication is of such importance that, like the greatest feasts, it has an octave, during which some interesting lessons are read.

Such is the Christian temple and such the teaching given by the Church. As we enter this temple, it is the *house of God* we are entering; the house of prayer. The temple of Jerusalem built on Mount Sion, that temple towards which all Jews, scattered throughout the whole world, turned their gaze; that temple which had become the centre around which the Jewish nationality and the Jewish religion had taken shape, and which remained the symbol of these things to the end—that temple was only an image of our church, as Jacob's stone was but a figure of the altar on which the true Victim offers Himself. As we cross the threshold of this edifice we must forget the cares of the world and leave behind us profane thoughts, all desire of gain and vain preoccupations. Let us remember that He, whose disciples we are, drove from the temple all who bought and sold there, exclaiming: " My house shall be called a house of prayer." Let us come, then, to the church to pray in quiet, silence and peace; here we shall find true rest and the consolation we desire, whilst we forget for a while the burden of life, which oftentimes weighs heavily upon us.

Let us remind ourselves that this church is a figure of the soul, having been cleansed and made holy by a kind of baptism. Jesus is present there, He who said: " Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."[1] His table is always spread, and He invites us to the banquet. He is ready to strengthen us, to comfort us, to cleanse us from our sins, and to show us what is His will in our regard.

Yet we must beware of narrowness in our views. We must not think that when we have finished our prayers and left the church we have done with God. Rather we must learn to adore Him and to pray to Him in that world which is also His temple. His presence follows us; everywhere we carry it with us. In vain shall we try to hide ourselves, as Cain did; everywhere and always His eye will be upon us.

Let us keep ourselves, therefore, always pure, and endeavour to be sincere with ourselves, ever remembering that our bodies and souls are the temple of the Holy Ghost.

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[1] Matt. vii. 7.

CHAPTER XXIII

GOD'S ACRE

The Blessing of a Cemetery.

TO Christians the cemetery, like the church, is a hallowed spot. The Church's belief in the resurrection of the body has ever led her to honour these mortal remains, these poor shreds of lifeless flesh, already, indeed, tainted with corruption, yet sanctified by the sacraments and containing within themselves the germ of a new life. As on the first day of his existence man came forth from the clay moulded by the hands of God, so by an act of that same all-powerful God he will come forth from the dust a second time, clothed in the flesh that is now about to furnish a funeral feast for worms and insects.

The care bestowed by the Church on the body of a Christian after his death will be treated of in due time. The place where the corpse is to await the general resurrection ought to be a peaceful, retired, quiet spot; the dead should be allowed to sleep their long sleep away from the bustle of the living and the ceaseless noise of the world. The feeling of reverence for the dead was far deeper in the early ages of the Church than it is now; it was no rare thing to find on tombs some such inscription as this: "Another tomb must not be placed above mine under pain of a fine."[1]

Both the catacomb and the cemeteries in the open air were, for the Christians, consecrated places; so that even the liturgical offices and the sacrifice of the Mass were celebrated there. The sepulchral chambers, the inscriptions, the mural paintings, the symbolic designs which covered the walls, produced a deep religious impression, the memory of which has been kept alive for us by ancient writers.

> While I lived in Rome, as a boy, and was studying the humanities, I was in the habit of going on Sundays with a few youths of my own age and tastes to visit the tombs of the Apostles and the martyrs. We often went into the crypts, which were deep underground excavations; on each side as we walked along there were sepulchres hollowed out in the walls. It was so dark that the words

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[1] In the epitaph of Abercius, for instance. Several formulas of this kind are found in Christian inscriptions. *Cf.* Vidal-Lablache, *Commentatio de titulis funebribus græcis in Asia Minori* (Paris, 1872). *Cf.* also on this point Le Blant's dissertation, *Les martyrs et les supplices destructeurs du corps,* in *Revue archéol.,* 1874, p. 178 *et seq.*

> of the prophet seemed to have been fulfilled: "Let them go down alive into hell" (Ps. liv. 16).
>
> Daylight penetrates but rarely into the gloom; it seems to come rather through a chimney than through a window. You go a little farther, and again you are wrapped in the darkness of night, which brings to mind that line of Virgil (*Æn.* i. 11): "Horror on every side; the very silence breeds terror in the mind."[1]

Like the church, therefore, the cemetery must be consecrated and blessed.[2] The ceremony of the consecration of cemeteries as given in the Pontifical consists of rites resembling those for the consecration of churches, but much simpler and shorter.

Before the blessing begins, five crosses are erected in the cemetery. The dead must sleep in the shadow of the cross, which stretches its protecting arms over them; in the cross is salvation, for the dead as for the living. The bishop, who alone can consecrate a cemetery, as he alone can consecrate a church, at the beginning of the ceremony briefly addresses the people on the sacredness and inviolability of the burial-ground. Then candles are lighted. This very ancient custom has given rise to much discussion among archæologists and liturgists, being contrary to a celebrated canon of the Council of Elvira (held in the beginning of the fourth century), which forbade the "lighting of candles in the cemetery in the daytime lest they disturb the repose of the dead." But, as is easily seen, this prohibition was directed only against superstitious practices, doubtless peculiar to some one province and one period, for the use of candles in funeral ceremonies was continued in spite of the injunction. The litanies are then sung, as in most great liturgical functions, with three special invocations added for the cemetery:

> Vouchsafe to purify and bless this cemetery. ℟. We beseech Thee, hear us.
>
> Vouchsafe to purify, bless, and hallow this cemetery. ℟. We beseech Thee, hear us.
>
> Vouchsafe to purify, bless, hallow, and consecrate this cemetery. ℟. We beseech Thee, hear us.

Water and salt are blessed with the usual prayers; the walls of the cemetery are sprinkled with the water and incensed; the same is also done around the crosses. During this time the penitential psalms are said, interspersed with prayers, according to a custom observed in the oldest form of psalmody, which has now fallen almost entirely into disuse. The following prayer well sums up the liturgical spirit of this ceremony:

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[1] St. Jerome on Ezech. xl. (Migne, *P. L.*, xxv. 375).

[2] St. Gregory of Tours speaks of this place, "consecrated by the blessing of a priest" (*De glor. confess.*, c. cvi.).

> LORD God, shepherd of eternal glory, light and adornment of wisdom, guardian and stay of prudence, health of the sick, vigour of the strong, consolation of the afflicted, life of the just, glory of the humble, we suppliantly pray thee to purify this cemetery of thy servants from every evil stain, to guard it from the snares of wicked spirits, and mercifully to bless it. To all those mortal bodies which shall be brought hither deign to grant uninterrupted peace; that they who, having been baptized and having persevered in the Catholic faith to the end of their lives, shall then be laid to rest in this cemetery, may receive, when the angelic trumpets sound, the reward of everlasting joy for their souls and bodies. Through Christ our Lord. Amen.

After the cross in the middle of the cemetery has been blessed, Psalm ci. is said, which so forcibly describes the frailty of man, "whose days vanish like smoke." Suddenly the prophet interrupts these reflections, and exclaims:

> But Thou, O Lord, endurest for ever. . . .
> In the beginning, O Lord, thou didst found the earth, and the heavens are the work of thy hands.
> They shall perish, but thou endurest.

The Church again lifts up her voice in pity and hope for the poor human race; she turns to Christ, the all-merciful, who will bestow immortality upon our bodies:

> O LORD Jesus Christ, who to fill up the number of the angels didst fashion man's body out of dust, and didst thyself put on this body for our redemption, who dost allow it to fall back into dust to fulfil the law of flesh, and wilt raise it again from the dust to receive immortality: deign, we beseech thee, to consecrate this earth for burial, and bless it with the blessing of thy body, once laid in the tomb. And to those who have been buried with thee in baptism, and are to be buried here according to the law of the flesh, grant that they may, through the hope of thy resurrection, rest in the mercy of thy redemption. Who wilt come to judge the living and the dead and the world by fire. Amen.

The ceremony ends, as do the most solemn rites, with a Preface and a prayer which emphasize the ideas set forth in the two prayers just quoted. Sometimes the function concludes with the celebration of Mass, but this is not obligatory.

The holy Sacrifice follows the consecration of a church because it is very closely connected with that ceremony, but no such connection exists between the Mass and the blessing of a cemetery.

On the whole there is no touch of sadness, discouragement, or despair in the ceremony; on the contrary, it is full of hope and faith in the promises of Christ, and, it might almost be said, of joy. Such, indeed, is the calmness and courage with which the Church inspires her children in the face of death. Let them learn from her how to be firm and confident; let cypress and willow grow in cemeteries as a sign of grief, but with these let oak, birch, ash, and pine, be planted to spread their less sombre foliage over the dead who lie there; let roses and lilies transform God's acre into a garden which it will be a pleasure to visit. As the Christian poet said: "We will honour the dead resting beneath the earth, often laying there sweet flowers and tender foliage, and sprinkling perfumes over the inscription graven on the cold stone."[1]

Do away with those statues of female figures posed in theatrical attitudes, with dishevelled hair, weeping over a broken urn; let us see no more of those representations of death under the guise of a skeleton with hideous face and threatening scythe; or, again, of those figures of the dead, decked in splendid attire and standing in an affected posture, by which some English churches, like the paths in an Italian *campo santo,* are made to resemble the approach to an opera-house. As for those who wish to see some likeness of their beloved dead in bronze or marble on their tombs, let it be in the attitude of quiet slumber, like the recumbent effigies of bishops of olden time, of noble ladies, or of warriors clad in armour who rest in eternal sleep after their long and adventurous expeditions beyond the seas.

Let there be no inscriptions expressing bitter, hopeless grief, nor, again, such as are both vain and foolish. How much better to take up again the old inscriptions of our forefathers, so eloquent in their simplicity: "In peace, sleep in peace; may eternal light shine upon thee! Rest sweetly! Give them eternal rest, O Lord! Live in God, live in eternity; mayest thou see light! Live in the Lord Jesus Christ, live with the saints, rest in all good! May God be mindful of thee for ever!" Then, when all gloomy emblems have disappeared from the cemeteries, when true Christian ideas and the spirit of the Church have made themselves felt there, they will be visited more frequently; with sober joy we shall kneel beside the graves, and, remembering what they were, we shall pray for those who have left us.

We shall return strengthened and consoled from our visit, with greater courage for the battle of life, less eager for gain, caring more for truth and justice, thirsting less for pleasure, more detached from the world, calmer, stronger, and purer, because we shall have realized the vanity of all things under the sun: *Vanitas vanitatum.* Whilst we reflect that there a place awaits us where we shall lie through the years till the trumpet sounds that is to rouse all the dead from the dust, we shall say to ourselves: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

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[1] Prudentius, *Cathem.*, x. 169 *et seq.*

CHAPTER XXIV

THE BLESSING OF WATER, OIL, SALT, ASHES, FIRE AND LIGHTS, INCENSE AND BELLS

The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made.—Rom. i. 20.

IN all times a symbolic meaning in harmony with their natural use has been attached to the great phenomena of nature and to material elements of universal utility.

Water, which has the power of cleansing and refreshing, is, in the language of signs as well as in that of religion, the symbol of purification. Fire not only burns, it also purifies like water; and again, it gives light. Oil softens, soothes, strengthens, renders supple. Salt gives flavour to food and preserves it. Every language contains expressions or metaphors derived from these words and based on these primitive ideas. For instance, we speak of fiery zeal, of the salt of wisdom; men endowed with a certain kind of eloquence are said to speak with unction.

The Church collected so carefully the traditions of the Mosaic worship and the golden nuggets buried in the mud of heathen religion, and borrowed so largely from the poetry of nature for her Liturgy, that she could not fail to adopt some of these profoundly expressive rites. That is why the ceremonies and formulas of the Liturgy so often stir us to the very depths of our being; they awake an echo in the human heart.[1]

Christ Himself set the example in His mortal life; it was His will to be baptized—that is to say, bathed and washed in the waters of the Jordan—before He gave the command to His Apostles to baptize all nations. He told them to anoint the sick with oil for their healing; He said to them, "You are the salt of the earth;" He gave Simon the name of Cephas—that is to say, Peter or rock, the rock on which He would build His Church; He mixed spittle with clay to cure the man who had been born blind; again, He said, "I am the vine, and you the branches;" He instituted the sacrament of His Body and Blood with bread, which is our principal food, and with wine, which gives vitality.

It is difficult to understand, therefore, why Protestants, in imitation of Luther and Calvin, have declaimed so vehemently against rites of which the first outline is to be found in the Old and New Testaments. This is not the place to demonstrate how fitting it is that certain elements should have been chosen to form the matter of the sacraments; it is a task for theologians, and they have successfully acquitted themselves of it. The object of this chapter is simply to bring together a few of these rites; in the study of Liturgy the mere comparison of formulas or of facts is a method most productive of results, and often throws new light on the subject under discussion.

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[1] M. Renan declared that the whole of the Liturgy connected with the elements of water, oil, fire, etc., came into the Church through the gnostics, but he gave no proof of this assertion. *Cf.* my articles on *Les Origines du culte catholique* in the *Revue Pratique d'Apologétique,* November 15 and December 1, 1906.

1. *Water.*—Even in the Old Law water was used to signify expiation and purification: it had the power of cleansing from legal impurities. It also denoted penance: "Sprinkle me with hyssop (dipped in water), and I shall be clean," said the prophet. The Jews went to John the Baptist to receive at his hands the baptism of penance.[1]

Under the New Covenant water not only retains its symbolism, but is raised to the dignity of a sacrament. The water that is to be used for Baptism is solemnly blessed on Holy Saturday and on the Vigil of Pentecost; its spiritual qualities are sung in poetic language of great beauty. It must be borne in mind that these two days were, in ancient times, especially set apart for the baptism of those who wished to enter the Church. The following passage is taken from the Preface for the benediction of the font:

> O GOD, whose Spirit in the very beginning of the world moved upon the waters, that even then the nature of water might receive the virtue of sanctification; O God, who by water didst wash away the crimes of a guilty world, and by the pouring out of the deluge didst signify the likeness of regeneration; that one and the same element might, in a mystery, be the end of vice and the beginning of virtue: look down, O Lord, on thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace makest glad thy city, and openest the font of baptism all over the world for the renewal of the Gentiles; that by the command of thy majesty it may receive the grace of thy Son from the Holy Ghost. . . . May this holy and innocent creature (water) be free from all assaults of the enemy, and cleansed by the removal of all wickedness. May it become a living fountain, a regenerating water, a purifying stream. . . .
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> Wherefore I bless thee, creature of water, by the living God, by the true God, by the holy God, by that God who

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[1] *Cf.* Num. xix. 9, v. 11-31; Lev. xi. 25, 40, xv. 18; 2 Kings xi. 4; Isa. i.; Job. ix. 30, etc.

> in the beginning separated thee by his word from the dry land. . . . I bless thee also by Jesus Christ our Lord, his only Son: who in Cana of Galilee by a wonderful miracle changed thee into wine; who walked upon thee with his feet, and was baptized in thee by John in the Jordan; who made thee flow out of his side, together with his blood; and commanded his disciples that such as believed should be baptized in thee.

Underlying the religious inspiration of these prayers the imagination of the poet may be perceived, lending them a fragrance like that of spring. Indeed, all the old liturgists have a love of Nature—such a love as had the primitive races, who watched with interest and simplicity those great phenomena of which they knew not the secret, yet by the sight of visible and material things they were raised up to the contemplation of the invisible. In the blessing of the paschal candle, to be described presently, a liturgical poet inserted a passage in praise of bees, which are endowed with such marvellous instinct, and hardly seem subject to the same laws as other animals. Bees are active, well disciplined, chaste; they produce the sweetest food, and the wax out of which man can make tapers to give light. In this eulogy of the bee the poet has been inspired by both Virgil and Nature.[1]

In the Preface quoted above the fact of water having been chosen by Christ to wash away the sins of men and to enable the catechumens to be born to a new life of grace and sanctity roused the enthusiasm of the poet and led him to probe the mystery of that element. What is its origin? Water springs from the bowels of the earth, and sometimes falls straight from heaven; three-quarters of the globe are covered by it, so that in the mind of the ancients the small portion of land of which the then known world consisted seemed like an island floating on the surface of the water. Water gives new strength to man and restores him to health; without it the world would be a barren, parched desert; all vegetation would disappear, and the unfortunate inhabitants of this planet would have nothing to look forward to but a death of terrible suffering from thirst.

The uses for which water was destined are given in poetical language in the Ritual for the consecration of a church. Part of this prayer is taken from St. Ambrose :[1]

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[1] The eulogy of the bee has been eliminated from the existing text of the *Exsultet*, but it is found in the ancient MSS. *Cf.* Duchesne, *Christian Worship*, 253 *et seq.*, "apes vero sunt frugales in sumptibus, in procreatione castissimæ; ædificant cellulas cereo liquore fundatas, quarum humanæ peritiæ ars magistra non coæquat. Legunt pedibus flores et nullum damnum in floribus invenitur. Partus non edunt, sed ore legentes concepti fœtus reddunt examina, sicut exemplo mirabili Christus ore paterno processit. Fecunda est in his sine partu virginitas, quam utique Dominus sequi dignatus carnalem se matrem habere virginitatis amore constituit. Talia igitur, Domine, digna sacris altaribus tuis munera offeruntur, quibus te lætari religio Christiana non ambigit."

> BE thou hallowed by God's word, thou heavenly wave; be thou hallowed, water, on which trod the feet of Christ; thou, who imprisoned in the mountains findest thy way; thou, who dashed on the rocks remainest whole; thou, who poured forth on the earth losest not thy being. Thou art the support of the dry land, thou bearest up the weight of the mountains, yet abidest uncrushed; thy place is in the highest heavens; thou girdest round the universe; by thee, who needest no cleansing, are all things washed.

The pontiff goes on to say how that same water divided itself to let the Israelites pass through, and, being again set free, overwhelmed the "dwellers by the Nile." Thus it became, like the waters of the deluge, the "salvation of the faithful and the ruin of the wicked." Then he continues :

> TO thee we owe the drink, which to our bodies parched with heat is sweet and pleasant, healthful and life-giving. Thou coursest through the most secret channels . . . nay rather, God hath so ordained that we know not whither thou retirest. . . .
>
> [Here follows an invocation to God :]
>
> Thou art the fountain of blessing, thou the source of salvation : thee we humbly entreat and implore to shower down the abundant streams of thy grace upon this house with the fulness of thy blessings; grant to it all that is good, send prosperity; ward off whatever is adverse; destroy the evil angel of wicked works; set the Angel of Light to be the support and champion of the good.

There is another form for the blessing of water in the Catholic ritual, less solemn, but more frequently used; it is repeated every Sunday before the principal Mass. Among the faithful this function is well known. An exorcism having been pronounced over the salt and over the water a prayer follows, according to a common rule of the Liturgy, requiring that an exorcism should be almost always accompanied with a prayer or blessing :

> O GOD, who hast appointed water to be used in the greatest sacraments thou didst institute for the salvation of mankind, graciously hearken to our prayers, and shed thy mighty blessing on this element, set apart of old by manifold hallowings, that this water

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[1] Lib. X. in Lucam, c. xxii.

> which thou hast created, being used in thy mysteries, may receive the efficacy of divine grace for driving away devils and diseases; and that whatsoever shall be sprinkled therewith in the houses and dwellings of the faithful may be kept from all defilement. . . .

Then the salt is mixed with the water, another prayer is said, and before Mass begins the people are sprinkled, a verse of the psalm *Miserere* and the following antiphon being sung meanwhile:

> Sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

The ceremony of blessing water is very ancient, whatever Protestants may say to the contrary, and, thanks to all the works that have been written on the Liturgy and to recent discoveries, its origin can now be more easily determined. Not long ago a Greek manuscript was found at Mount Athos which has proved to be the Pontifical of a Bishop of the fourth century, Serapion of Thmuis. In this manuscript is a formulary for blessing oil and water which is to be said during the Mass; it will doubtless be of interest to the reader:

> WE bless through the name of thy only-begotten Jesus Christ these creatures; we name the name of him who suffered, who was crucified, and rose again, and who sitteth on the right hand of the uncreated, upon this water and upon this oil. Grant healing power upon these creatures, that every fever and every evil spirit and every sickness may depart through the drinking and the anointing, and that the partaking of these creatures may be a healing medicine, and a medicine of soundness, in the name of thy only-begotten Jesus Christ, through whom to thee is the glory and the strength in the Holy Spirit through all the ages of the ages. Amen.[1]

Another witness to this rite, of even earlier date, is to be found in a document edited quite recently, which appears to be in part ante-Nicene. This liturgical work, written in Syriac, is a combination of a Pontifical and a Missal; it is entitled *The Testament of our Lord Jesus Christ.*[2]

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[1] *Altchristliche liturgische Stücke. . . .* Von G. Wobbermin, in *Texte u. Untersuchungen.* Leipzig, 1899 (n. 7). There is a prayer which much resembles it in the *Apostolic Constitutions,* book viii., c. xxix. *Cf.* Warren, *The Liturgy and Ritual of the Ante-Nicene Church,* p. 314. There is another blessing common to water, bread, and oil, which will be given later.

[2] *Testamentum D.N.J.C. Nunc primum Latine reddidit et illustravit Ignatius Ephraem II. Rahmani, patriarcha Antiochenus Syrorum.* Moguntiæ, 1899.

The blessing of oil and water took place during Mass. The formula for the blessing of water is not given, but was probably the same as that for oil, which will be quoted later in this chapter.[1]

2. *Salt.*—Salt has many symbolical meanings: in ancient times it was regarded as a symbol of hospitality, on account of its frequent use in the preparation of food; sometimes it signified barrenness, and salt was thrown on the foundations of a town that had been destroyed, as if to ensure that its walls should never be rebuilt. But it is also used as a means of preventing corruption, as an antiseptic, because it purifies. Thus, under the Old Law salt formed part of several sacrifices.[2]

It is in this sense that our Lord alluded to it when He said to His disciples: "You are the salt of the earth; if the salt lose its savour, wherewith shall it be salted?"

In the Liturgy it keeps the same signification; it is used in baptism, and is at once the symbol of health, the sign of a spiritual remedy, and the emblem of wisdom.

> Hallow and bless, O Lord our God, this creature of salt, that it may be for all who use it a perfect remedy, in the name of our Lord Jesus Christ, who will come to judge the living and the dead, and the world by fire.

The priest puts salt on the lips of the child, saying: "Receive the salt of wisdom, and mayest thou obtain eternal mercy. Amen."

It must be remarked here that the action of the priest is in reality simply a gesture which emphasizes his words. It has already been observed that, as the mission of the Liturgy is to speak to the people, it makes use of the language of gestures, just as an orator in addressing a large audience illustrates what he says by significant movements, so as to make himself understood even by those who cannot hear every word of his discourse.

Thus, when saying the words just quoted, "Receive the salt of wisdom," the priest, to intensify their symbolism, puts some salt into the mouth of the neophyte.

In blessing water an exorcism and a prayer of very ancient type are pronounced over the salt as well as over the water. On this occasion salt is again employed as a remedy for soul and body and at the same time for casting out all unclean spirits. In the exorcism allusion is made to Eliseus, who at God's command put salt into water to heal it. Salt is also used in other ceremonies, especially in the consecration of churches, with exorcisms and blessings of a similar character.

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[1] In the *Testamentum*, p. 49.

[2] Lev. ii. 13; Num. xviii. 19; Mark ix. 49, 50; Matt. v. 13; Col. iv. 6, etc.

3. *Oil.*—The Syrian document mentioned above in connection with the blessing of water contains a formulary for blessing oil for the sick, which was said during Mass. Unlike the greater part of the prayers of the Roman Liturgy, it is not remarkable for precision and eloquence of form, but is composed in the somewhat vague and prolix style of the East. The following is a translation of the formula :

> O LORD God, who hast given us the Paraclete Spirit, the Lord, the saving name, the immutable Spirit, who is hidden from the foolish, but revealed to the wise : Christ who hast sanctified us, who by thy mercy hast made thy servants wise, those whom thou hast chosen in thy wisdom; who hast sent to us sinners the knowledge of thy Spirit, through thy holiness, when thou didst grant us the virtue of thy Spirit; who cureth all sickness and all suffering; thou who hast given the gift of healing to all who have become worthy of such a gift, send down upon this oil, the image of thy fecundity, the fulness of thy merciful goodness, that it may deliver those who are in pain, that it may cure those who are sick, that it may sanctify those who return (those who are converted) when they come to the faith, for thou art strong and glorious for everlasting ages.

To which the people responded : " Amen."[1]

This passage is interesting from every point of view. We have spoken of its antiquity; the book from which it is taken may be, in parts at least, even anterior to the middle of the third century.[2] In any case we have here the most ancient formula for the blessing of oil yet known. This oil was used, as it still is, both in the sacrament of Extreme Unction to cure sickness and all suffering, and for anointing in baptism (those who come to the faith).

The *Pontifical of Serapion* and the *Apostolic Constitutions,* which belong to the fourth century, also contain blessings for oil similar to that already given. The latter work is well known; there is no need, therefore, to dwell upon the formulas to be found in it. Those in Serapion's book are not so familiar, and it will be useful to analyze them. The first is a formula for the blessing of oil and of chrism for those who have just been baptized. At that date Confirmation was administered immediately after Baptism, the two sacraments forming but one ceremony. The bishop invokes the blessing of the Lord, "the Master, the Lover of all men and of all souls, the God of truth, merciful, full of compassion, in order that the baptized who shall be anointed with this oil may be healed by the power of Jesus, in their soul, in their mind, in their body, that they may henceforth be stronger to resist temptation and to overcome the devil, who has already been conquered once by the Cross."

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[1] *Testamentum D.N.J.C.,* p. 49.

[2] The editor considers it to belong to the second century.

Another blessing follows, that of oil for anointing the sick, and also of water and bread. It is a prayer to Christ, that He may bestow on these creatures the power of curing sickness, of purifying the soul, of casting out unclean spirits, and of washing away sin.[1]

The virtue bestowed on oil by the blessing of its Creator was recognized in the Old Testament. Oil was used in the consecration of priests and kings; it was employed in all great liturgical functions, in sacrifices, in legal purifications, in the consecration of altars.[2]

The oils are now blessed and consecrated on Holy Thursday. The function is a very solemn one, performed only in cathedral churches. This day might be called the feast of the holy oils, as Holy Saturday and Candlemas Day (February 2) are feasts of lights. The bishop blesses the oil which is to be used for the anointing of catechumens before Baptism (*oleum catechumenorum*), then the oil with which the sick are anointed in the sacrament of Extreme Unction (*oleum infirmorum*), and lastly the chrism, a mixture of oil and balm, used in the sacrament of Confirmation.

The oil of catechumens is also used for the anointing of priests and for the consecration of kings and queens. How magnificent is the symbolism which anoints the forehead of the baptized with the same oil as is used for the hands of a priest and for the head of a king! The newly baptized do indeed become sharers in the priesthood and in kingship. Chrism is employed for the consecration of bishops, for the consecration of chalices and altars, for the blessing of bells, and for the dedication of churches.

The blessing of the holy oils on Maundy Thursday is one of the most beautiful functions in Christian worship; its symbolism is at once profound and full of charm. The ceremony is described at length in *The Liturgical Year* of Dom Guéranger (Passiontide and Holy Week), and in Mgr. Duchesne's work on *Christian Worship*.[3] It will suffice to quote the Preface, which is very ancient, and in which the bishop celebrates in magnificent language the supernatural powers conferred upon the oils by the blessing. From this it will be seen that the liturgical tradition has come down without a break from the time of the *Testament of our Lord* and the *Pontifical of Serapion* to the present day, when the ceremony is performed in all our cathedrals.

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[1] This formula is given in Chapter XXVI., on *Exorcisms*.

[2] Exod. xxx. 23, 33, xxvii. 29, xxxix., xl. 9, 15; Lev. vi. 15, etc.

[3] P. 305 *et seq.*

O HOLY Lord, Almighty Father, eternal God, who in the beginning, among the rest of thy bounteous gifts, didst command the earth to yield fruit-bearing trees, among which should be the olive, which produces this most rich liquor, and whose fruit was to serve for making holy chrism. For David also, foreknowing by a prophetic spirit the sacraments of thy grace, sang that our faces were to be made glad with oil, and when the sins of the world were expiated of old by the deluge, a dove announced that peace was restored to the earth by bearing an olive-branch, the type of the gift to come, which has been manifested in these latter ages; for the waters of baptism having washed away the sins of men, this anointing of oil gave us joy and calm. So also thou didst command thy servant Moses to ordain his brother Aaron priest by pouring oil upon him after he had been cleansed with water. A still greater honour was, that when thy Son, our Lord Jesus Christ, bade John baptize him in the waters of the Jordan, thou didst send upon him the Holy Ghost in the form of a dove, that thus, by a voice that bore testimony, thou mightest designate thine only-begotten Son, in whom thou wast well pleased, and mightest prove beyond all doubt that this was the fulfilment of what the prophet David had foretold, when he sang that he was to be anointed with the oil of gladness above his fellows. We therefore beseech thee, O holy Lord, Almighty Father, eternal God, through the same Jesus Christ, thy Son, our Lord, that thou vouchsafe to sanctify by thy blessing this thy creature oil, and infuse into it the virtue of the Holy Ghost, through the co-operating power of Christ thy Son, from whose name it has borrowed its own of *Chrism* (Christus, chrisma), and wherewith thou didst anoint the priests, kings, prophets, and martyrs.

Raise this Chrism into a sacrament of perfect salvation and light to them that are to be renewed by the spiritual laver of baptism; that thus the corruption of their first birth being absorbed by the infusion of this holy anointing, they may become a holy temple redolent with the fragrance of innocence and of holy living. According to what thou hast appointed in this mystery, bestow upon them the honour of kings, priests, and prophets, by vesting them in the robe of incorruption. May this oil be to them, that are born again from water and the Holy Ghost, a Chrism of salvation, making them partakers of life everlasting and co-heirs of heavenly glory. Through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost for ever and ever. Amen.

This Preface has been given in its entirety, because it fully explains the liturgical and symbolical uses of oil, and well sums up the idea expressed in other prayers for the blessing of palms or olive branches on the Sunday preceding Easter.

4. *Ashes.*—As oil is a symbol of joy, so ashes are a symbol of grief, of penance, of repentance, and of mourning. Being extremely light, they are easily blown about by the wind, and so, like dust, are taken as a type of fragility and instability. The expression "Man is but dust and ashes," often occurs in the sacred Scriptures. The unhappy and the penitent covered their heads with ashes, they sat on ashes; their bread was, as it were, mingled with ashes. The ashes that remained after the holocaust was consumed were accounted holy. Ashes mingled with water were sometimes used for purification.[1]

In Catholic Liturgy the same meaning is still attached to them. On Ash Wednesday the faithful are signed on their foreheads with ashes in the form of a cross, while these words are said: "Remember, O man, that thou art dust, and unto dust thou shalt return." The prayers for the blessing of the ashes are very eloquent; they formed part of the ritual for penitents, and one of them will be quoted in the chapter on *Penance.*[2]

In a previous chapter it was seen that ashes were used in the consecration of churches for tracing the great X, the meaning of which was also explained. The ashes were blessed for that ceremony with the same formula as on Ash Wednesday. The consecration of a church is a rite of rare occurrence, yet the prayer said over the ashes indicates that even on this occasion they are intended to convey the idea of penance, And rightly so, for into the new church sinners will come to seek absolution from their sins.

In ancient liturgical books ashes are referred to as being a sign of penance; they are also used on Rogation days, accompanied by a well-known liturgical chant, the *Dicamus omnes.*[3]

5. *Fire and Light.*—Here we have a great liturgical symbol which has played a conspicuous part in all ancient religions.

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[1] Gen. xviii. 27; Job xxx. 19; 2 Kings xiii. 19; 3 Kings xx. 38, 41; Ps. ci. 10; Lev. i. 16, iv. 12, vi. 7; Num. xix. 5, 12, etc. See the article *Cendre* in the *Dictionnaire biblique,* edited by F. Vigouroux, where every reference is given.

[2] Chapter XXVII. The others may easily be found in the Missal. Dom Guéranger gives an explanation and translation of them in *The Liturgical Year* (Lent).

[3] *Cf.* Thomasi, v. 113. The *Dicamus* is given in the Euchology.

The element of fire, with whose powers and nature we are but partially acquainted, is one without which it would be almost impossible to maintain human life in certain quarters of the globe. When under man's control, it becomes a docile instrument for carrying on his industries, and lends itself to manifold uses; but how terrible is it when it rebels against him. Our ancestors in their naïve simplicity looked upon it as a mysterious power, and often adored it as a god. And in this worship they included the sun, which rises in the morning above the horizon and sheds its beneficent rays over the earth.

Fire and light are not, indeed, gods, but they are a beautiful symbol of the Divinity, the unfailing Light that enlightens and warms mankind in the cold, dark valley of this world; they are manifestly a divinely bestowed gift.

On Easter Eve, when the Church celebrates the great mystery of fire and light, these elements are introduced on account of their symbolism and of the uses to which they are put. The beginning of the office is aglow with the reflection of ancient beliefs. The new fire, produced from a flint, is blessed with the following prayer:

> O LORD God, Father Almighty, unfailing light, who art the creator of all lights, bless this light, which is blessed and sanctified by thee, who didst enlighten the whole world; that we may be inflamed with that light and enlightened with the fire of thy brightness: and as thou didst give light to Moses going out of Egypt, so enlighten our hearts and senses that we may deserve to attain to life and light everlasting. Through Christ our Lord. Amen.

Then the deacon, carrying a triple candle, leads the way at the head of the procession; three times he pauses to light one of the branches, each time singing the words *Lumen Christi* ("The light of Christ"); to which the people answer *Deo gratias*. He proceeds to sing the *Exsultet*, a famous chant which, like the blessing of water, or of the holy oils, or of the palms, is one of the poems of the Liturgy. The paschal candle, of which the *Exsultet* sings, represents the pillar of fire that went before the Israelites in their flight; it also symbolizes Christ, the Light of the world.

There are few Catholics now who can follow and understand this chant, sung as in bygone days to a very simple yet original and expressive melody! Centuries ago this used to be a real festival for Christians. It took place on the eve of the great feast of Easter. Christ still lay in the tomb, but the time was fast approaching when the Lion of Juda would awake from His sleep. The deacon ascended the ambo to sing the *Exsultet*, which was written on a roll of parchment;

as he sang he unrolled the manuscript, and the people, gathered round the ambo, could see successively exhibited to their gaze the various figures painted on the parchment; sometimes a choir of angels was depicted, or the mystery of the Lamb that was slain, the passage of the Red Sea, Adam driven out of Paradise, the pillar of cloud which led the Israelites in the desert, and sometimes a portrait of the reigning Sovereign.[1]

The duty of composing and singing the *Exsultet*, or, as it was called, the *præconium paschale*, usually devolved upon the deacon. A curious letter, ascribed to St. Jerome, but long considered apocryphal, has recently been declared authentic. A deacon of Placentia, named Præsidius, finding himself lacking in inspiration, had recourse to the celebrated solitary to help him out of his difficulty and furnish him with ideas. The caustic writer refused and gave the deacon a rebuke, saying that in his opinion deacons were too fond of flowery rhetorical compositions on such occasions. They sang of meadows and of woods, and launched out into praises of the bee; they would soon add all the *Georgics* and the whole of Virgil; Præsidius would do better to meditate on penance and to retire into the desert, there to lead the life of an anchorite.[2] St. Jerome was acquainted with his correspondent, and judged it opportune to give him a lesson. It may be, indeed, that abuses sometimes crept in, and that more than one deacon took advantage of the solemnity of the occasion to parade the treasures of his fertile imagination. But the *Exsultet*, as retained in the Roman Liturgy, has been shorn of all superfluous ornaments. It is a fine lyric poem, remarkable for its sobriety of form and its wealth of doctrine. It begins thus:

> LET the angelic choirs of heaven now rejoice; let the divine mysteries be celebrated with joy; and let the trumpet of salvation sound for the victory of so great a King.
>
> Let the earth also rejoice, made radiant by such splendour, and enlightened with the brightness of the eternal King; let it know that the whole world's darkness is scattered.
>
> Let mother church too rejoice, adorned with the brightness of so great a light; and may this temple resound with the loud voices of the people.

The deacon then asks the congregation to pray that he may perform the function worthily. After this exordium he sings the preface of the *Exsultet,* telling of that great paschal night, so full of mystery. He begins by recalling the Jewish pasch, the meal that preceded the flight from Egypt; the blood of the Lamb (a symbol of Christ) with which the doors were marked, so that the destroying angel might spare the sons of Jacob; the passage of the Red Sea. For in every church throughout the world catechumens were baptized during this night according to ancient custom, and Christ, the true light, enlightened their darkness; He it was who broke the chains holding them in bondage to Satan. The deacon offers to God the symbolical candle whose flame is to give light throughout the darkness until the appearance of the morning star—"that morning star which knows no setting, which came back from hell and shed its kindly light upon mankind." After a prayer for the Pope and Emperor the Preface ends in the usual way, "through the same our Lord Jesus Christ."

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[1] A few of these rolls with the *Exsultet* written on them have been preserved; there is a particularly remarkable one at Salerno.

[2] Dom Germain Morin, *Revue Bénédictine*, 1891, p. 20; 1892, p. 392; and 1895, p. 386.

The office of the *Lucernarium,* the place of which is now taken by Vespers and Compline, retained some traces of the worship paid to light. At Jerusalem in the fourth century it was still celebrated with great solemnity.[1]

To the feast of the Purification, or Candlemas Day (*i.e.,* the feast of candles), belongs a celebrated rite, with ancient prayers referring to tapers and lights. One of these is addressed to Christ, "the true light, who enlightens every man coming into this world." The priest prays that He will bless and sanctify the candles, and that the darkness of our hearts may be illumined by the Holy Spirit, as material darkness is dispelled by light, so that after the dark perils of this world we may deserve to attain to never-failing light.

The canticle of Simeon, *Nunc dimittis,* is solemnly sung on this occasion, with the antiphon, "A light (which my eyes have seen) to the revelation of the Gentiles, and for the glory of thy people Israel."

A full description of this feast may be found in *The Liturgical Year.* Here it will suffice to draw attention to the prayers and antiphons, which are truly remarkable and worthy of notice from liturgists and the faithful in general.

6. *Incense.*—In the ceremonies of Easter Eve incense is united to fire; the grains of incense which were blessed after the new fire are fixed into the wax candle during the singing of the *Exsultet.* Light was honoured at the office of the *Lucernarium* by lighting all the lamps and burning incense at the same time. The use of incense in divine worship is another of those universal customs which existed in several religions, among the Egyptians, Romans and others. The ceremony was adopted by the Mosaic ritual, which employed incense, either alone or mingled with other perfumes, in many sacri-

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[1] *Vide supra,* p. 167.

fices. There was an altar of perfumes, where incense was burnt night and morning; it was in fact a sacrifice, being burnt to the honour of God; and it was also a symbol of prayer, which rises to heaven like the smoke of incense. The prophet says: "Let my prayer be directed as incense in thy sight."[1]

It is difficult to say exactly when this custom was introduced into Christian Liturgy. Mention is made several times in the Apocalypse of incensing and censers, but this was probably only a reminiscence of the Mosaic Liturgy. It is certainly a mistake to assert that the custom dates no farther back than the sixth, or at the earliest the fifth, century.[2] Proofs of its existence even in the fourth century may be found in the narrative of the traveller so frequently quoted in these pages.[3]

Other references adduced as evidence of this custom are either lacking in clearness or are of doubtful origin.[4] In liturgical matters the negative argument must be used with extreme reserve, and recent discoveries, which have proved that certain rites can be traced back to a period earlier than was formerly supposed, should make critics more careful about drawing conclusions.[5]

In any case, however, the custom soon became universal, and there is scarcely any solemn function in which incense is not used. In the fourth century it already had a place in all the great ceremonies at Jerusalem. The motive which had led to its disuse, or which had at least allowed it to be used but rarely, existed no longer. During the first three centuries recently converted pagans might have imbibed false notions had they seen that in the Christian Church incense was burnt in precisely the same manner as in the pagan temples, but in the fourth century it was scarcely possible to confound the two; besides, the development of the Liturgy after the peace of Constantine and the greater degree of splendour which was then given to exterior worship would have naturally led to the use of incense, even supposing it had been unknown before that date.[1]

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[1] Exod. xxx., etc.; Ps. cxl. 2. This verse has come to be regarded as typical of evening prayer.

[2] Smith, *Dictionary of Christian Antiquities*, on *Incense*.

[3] *Peregrinatio, passim.*

[4] Especially the works attributed to St. Denis the Areopagite, the *Testament* of St. Ephrem, the treatise *De consummatione mundi*, the apostolic canons, and the ancient liturgies. Other passages seem rather to tell against the existence of the custom: Athenagoras, *Legatio* 13; Tert., *Apol.* xxx., xlii.; Clement, *Strom.*, vii., c. vi., 32; *Pædag.* II, c. viii., n. 67; Arnobius, *Adv. gentes*, vii., etc. *Cf.* Warren, *Liturgy and Ritual of the Ante-Nicene Church*, p. 129.

[5] A passage of Eusebius never yet, as we believe, referred to in this controversy tells us that the Simonians used incense, which takes us back to the second century (*H. E.*, lib. ii., c. xiii.). But they were heretics, and the argument proves nothing, therefore, at least directly, as regards the Catholic Church.

In the Catholic Church incense is now used at great liturgical functions, especially at the consecration of churches, at the blessing of bells, in processions, at the office for Holy Saturday, at High Mass, at funerals, at solemn Lauds and Vespers during the singing of the canticle from the Gospel, and usually also in the blessing of various material things, such as ashes, palms, or candles. On all these occasions the Church has retained the ancient meaning of the rite; incense is a symbol of prayer; it purifies the air and drives away evil spirits; it is besides a tribute of adoration offered to God, a sacrifice by which we acknowledge the sovereign dominion of the Creator over all creation. The symbolism of incense is truly exquisite, and whenever the Christian assists at any ceremony in which it is employed his thoughts should ascend heavenwards with the smoke of the sacrifice.

At High Mass the incense is blessed in these words: "By the intercession of the blessed archangel Michael, who standeth at the right side of the altar of incense;[1] and of all his elect, may the Lord vouchsafe to bless this incense and to receive it for a sweet savour. Through Christ our Lord. Amen." Incense is also blessed with the new fire on Holy Saturday, but the blessing on this occasion is more especially intended for the grains of incense to be used for the paschal candle.

7. *Blessing of Palms, Blessing of Bells, and Other Blessings.*—There is another well-known blessing in the Liturgy, that of Palms, which takes place on the Sunday preceding Easter. This ceremony, as observed elsewhere, dates from the fourth century, a fact of which we have now incontrovertible proof.[2] In form it differed but slightly from the one now in use; the chants and prayers still sung on that day are very old, and are remarkable compositions. The following extracts—part of the Preface and the prayer—may fitly serve as a conclusion to what has been said on this subject:

> O HOLY Lord, Father Almighty, eternal God; who dost glory in the assembly of thy saints. For thy creatures serve thee; because they acknowledge thee as their only creator and God; and thy whole creation praiseth thee, and thy saints bless thee. For freely they confess that great name of thy only-begotten Son, before the kings and powers of this world.

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[1] This is an allusion to the words of St. Luke's Gospel: "An angel of the Lord standing on the right side of the altar of incense" (Luke i. 2). The angel here spoken of is the angel Gabriel, not St. Michael. In old sacramentaries the name Gabriel has been substituted, but the Roman Church has kept St. Michael's name, since he, as prince of the heavenly host, may be supposed to fill this office.

[2] *Vide supra*, p. 164.

> O God, who by a wonderful order and disposition hast been pleased, even by things insensible, to manifest the dispensation of our salvation; grant, we beseech thee, that the devout hearts of thy faithful may profitably understand what is here mystically signified.
>
> The branches of palms therefore signify the triumphs of our Redeemer over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. . . .

The Church has also provided a solemn rite for the blessing of bells. In ancient times the faithful were summoned to the assemblies by deacons or *cursores;* sometimes at the end of one meeting the place and hour of the next would be announced. Silvia in her narrative gives a few instances of this manner of convoking the faithful; it was done in the simplest terms; the archdeacon would say: "Let all be ready to go to the church of Lazarus to-day at the seventh hour;" or, "At the first hour of night let us meet at the church of the Mount of Olives, for we shall have great labour to-night" (*i.e.,* a long ceremony).[1]

At a later period the manner of convocation became more elaborate, and took the hieratic form of a kind of prayer. The following formula is taken from one of the oldest sacramentaries: "Be it known to your devotion, O most holy brethren, that the anniversary of the blessed martyr is approaching, the day when, overcoming the temptations of the devil, he was united to the Creator of all things by his glorious passion. Let us therefore give glory to the Lord, who is wonderful in his Saints, so that this same God who has awarded to them the crown of victory may grant us for the sake of their merits the pardon of our sins. Therefore in such a place, or in such a villa, and on such a feria, we shall keep this same feast with great devotion."[2]

There is no certain proof of the existence of bells for calling the faithful to the offices until the end of the fourth century. As for the rite for the blessing or baptism of bells, it can be traced back as far as the eighth century. It now consists of the recitation of the seven penitential psalms, of the blessing of the water and salt with which the bell is sprinkled, then other psalms are recited, the bells are anointed with oil and chrism, and afterwards incensed, and the ceremony is concluded with a prayer and the reading of the Gospel.[3] The psalms are most appropriate; they are psalms of praise: *Praise the Lord, O my soul* (Ps. cxlv.); *Praise the Lord, for it is good to sing praises* (Ps. cxlvi.); *Praise ye the Lord from*

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[1] *Peregrinatio,* pp. 88, 293.

[2] Dom H. Ménard, *Not. in sacram. B. Gregorii,* p. 208.

[3] The Gospel relates the story of Martha and Mary, reminding us that only one thing in the world is needful; or the passage may have been chosen because it is said of Mary that she listened to our Lord's words.

the heavens (Ps. cxlviii.); *Sing unto the Lord a new song* (Ps. cxlix.); *Praise the Lord in his holy places* (Ps. cl.).

The choice of these psalms clearly indicates that the bells are to be looked upon as voices which sing the praises of God and proclaim His glory to men. The words *Laudate Dominum, laudate eum, laudate eum sol et luna, laudate eum cæli cælorum, laudate Dominum in sanctis ejus,* which recur again and again, like a refrain, produce after a time an impression on the ear similar to the constantly repeated stroke of the clapper on the sonorous bronze of the bell. The two other psalms employed, Psalms xxviii. and lxxvi., are also very suitable to the occasion.

> The voice of the Lord is upon the waters;
> The God of majesty hath thundered,
> Even the Lord upon many waters;
> The voice of the Lord is powerful. . . .
> The voice of the Lord divideth the flame of fire;
> The voice of the Lord shaketh the desert. . . .

In its majestic and powerful tone a bell resembles the voice of God; at another time it is the voice of one who implores:

> I cried unto the Lord with my voice;
> Even unto God with my voice;
> And he gave ear unto me. . . .

But ere long God's voice is heard rising above every other sound:

> The clouds sent out a sound,
> The voice of thy thunder was in the whirlwind;
> The lightnings lightened the world;
> The earth trembled and shook. . . .

The function of bells is well described in these words of the prophet; not only do they summon the faithful to church; they must also sound forth the praises of God, with loud-voiced peal carrying the glory of His name far and wide, and driving away the evil spirits that people the air.

The Church, inspired with such-like thoughts, makes her own voice heard in a magnificent prayer which gives the true meaning of this ceremony; it contains an allusion, if we mistake not, to the sound of the tocsin that in medieval times rang out at a given signal to call the people to arms for the defence of the city walls.

> O ALMIGHTY Ruler, Christ, who, when sleeping in the ship according to the needs of that nature thou didst assume, didst awake and instantly calm the sudden storm, so now do thou graciously come to the help of thy people in their necessities: spread over this

> bell the dew of the Holy Spirit, that the enemy of all good may ever flee before its sound; the Christian people be invited to profess their faith; the hostile army be scared away, and thy people, in obedience to its call, be strengthened in the Lord. . . . Through thee, O Christ Jesus, who livest and reignest with God the Father in the unity of the same Holy Spirit, God, world without end. Amen.

Certainly we appreciate to the full all the beautiful prose and poetry that has been written on the subject of bells; but are we mistaken in thinking that the poetic feeling in this collection of psalms and ceremonies equals, whilst their lyric merit far surpasses, anything to be found in the most admired passages of Victor Hugo and Schiller?

The ritual contains many other blessings, but we have had to limit ourselves to the most important, to those holding a strictly official place in the Liturgy and dating from the earliest times.

This chapter, which, like many others, can be no more than a summary, will prove, if we mistake not, that the greater number of the ceremonies so often stigmatized by Protestants and rationalists as inventions of the barbarism and superstition of the Middle Ages really originated in far earlier times. What is more, we find that in both the Old and New Testaments material things were even then employed with the same meaning as is now attached to them in the Liturgy, and this use being so much in harmony with Nature and with the laws of the human mind is found at the base of most of the ancient religions, though more or less distorted by clumsy interpretations. Now, thanks to the recently discovered documents, already mentioned, the tradition of that use can be traced back in Christian Liturgy as far as the fourth or even the third century.

It is easy to justify these practices from a philosophical and theological point of view, because of the necessity for some form of worship. God's dominion extends over all creatures; all endeavour to praise Him in their own way. Man—who by reason of his understanding and free-will is king of creation, the head of all creatures, over which he has right of dominion—man is also the priest of creation. It is truly meet and just that he should make creatures concur in his worship of God. It seems as though, to quote St. Paul's words, they were groaning and travailing to be delivered from servitude and put to a nobler use.[1] Man is not a pure spirit; he can raise his mind to invisible things only by means of things created and visible. So long as the Church does not consist exclusively of persons of exceptional intellect and culture, she must of necessity speak in the language of the multitude; she must appeal to the mind and heart of the poor and unlearned, who can scarcely read, still less philosophize, except in Nature's book—people of the class to whom our Lord Himself spoke in parables. The Church does but continue His method of instruction, and just as the Gospel, though within the grasp of the humblest intellect, is full of treasures for the learned, so that other Gospel, Catholic Liturgy, is understood by the most unlearned, and yet supplies matter for meditation to the most cultivated.

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[1] Scimus enim quod omnis creatura ingemiscit et parturit usque adhuc quia et ipsa creatura liberabitur a servitute corruptionis (Rom. viii. 22).

When the clouds of incense rise towards the vaulted roof of the church, is there any one so dull that he cannot understand and appreciate the words which accompany the ceremony: "O Lord, let my prayer ascend like incense in thy sight"? When the Church puts ashes on your forehead, saying to you those words from the Book of Genesis, "Remember, O man, that dust thou art, and unto dust thou shalt return," does not the use of the symbol make you realize more vividly the perishable nature of your own body and the uncertainty of human life? When the bishop anoints the forehead of the neophyte with oil, as the limbs of athletes were rubbed with oil to make them supple and strong, does not the symbol clearly show him the necessity of fighting against the enemies of his faith or against the enemy that he carries about within himself, ever striving to lead him into evil? And so the designs of God are accomplished: "The invisible things of God are clearly seen, being understood by the things that are made."

CHAPTER XXV

GRACE BEFORE AND AFTER MEALS

Whether you eat or drink or whatsoever else you do, do all to the glory of God.—I Cor. x. 31.

THIS precept was carried out to the letter by the disciples of Jesus Christ, who made a point of doing all their actions to the glory of God and in the name of Jesus Christ. "Before taking food," says Clement of Alexandria, "it is fitting that we should praise the Creator of all things, and also that we should sing His glory when we nourish ourselves with the things that He has created."[1] The passage from Tertullian, which has been mentioned elsewhere, tells us that the Christians liked to make the sign of the cross at the beginning of all their actions and especially when they sat down to table.[2] In another of his writings he says: "There is nothing low or immodest in our repasts. We do not stretch ourselves upon our couch until we have prayed to God (it was the custom at that period, as we know, to recline upon a sort of couch when eating); we eat only what is necessary to satisfy our hunger, we drink only as much as becomes temperate men. We eat, not forgetting that we ought to praise God during the night. We converse without forgetting that God is listening. After we have washed our hands and the lamps are lit, each one is invited to sing the praises of God, in the presence of all, either in the words of Holy Scripture or in his own. In this way it is easily seen if he has been careful not to drink too much. The meal ends, as it began, with prayer."[3] Tertullian is probably speaking of the agape, which was a religious, or, as it might almost be called, a liturgical feast; but the same rules applied to all. Christians prayed before their meals that they might not fall into the excesses of which pagans at that time were so frequently guilty, and also to return thanks to God who in His bounty gave them their "daily bread."

It was probably during the agapes that those present drank one another's health with a pious acclamation almost liturgical in character. The inscriptions on ancient cups which must have belonged to Christians go to prove the existence of this custom. The following are examples of such inscriptions: "Drink in Christ! Drink in the peace of God! Drink with reverence! Pour out a libation, drink and live! Most worthy friend, drink and live with thine own and in thy turn give a toast."[1]

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[1] Clem. Alex., *Pædag.*, ii. 4.

[2] See above, p. 86.

[3] *Apol.*, 31.

One of the oldest forms of prayer known to us for use at meals is to be found in a work wrongly ascribed to St. Athanasius; it would appear, however, to date from the fourth century. The author advises the ascetes whom he is addressing to fortify themselves by making the sign of the cross before beginning a meal; they were then to say this prayer:

> We give thee thanks, O Father, for the holy resurrection thou hast manifested to us through Jesus, thy Son; and as the bread which is here on this table was formerly scattered abroad and has been made compact and one, so may thy Church be gathered from the ends of the earth for thy kingdom; for to thee is strength and glory for ever and ever. Amen.[2]

The author adds:

> After you have risen from table give thanks, saying:
>
> The merciful and compassionate God hath given food to them that fear him.
>
> Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever.[3]
>
> O Almighty God and our Lord Jesus Christ, whose name is above every name, we give thee thanks and we praise thee because thou hast vouchsafed to give us of what is thine, and food for our bodies. We pray and beseech thee to give us also heavenly food.
>
> May we fear and reverence thy dread and glorious name and may we not disobey thy precepts. Engrave in our hearts thy law and thy justice. Sanctify our mind, our soul and our body, through thy beloved Son, Jesus Christ our Lord.
>
> With him, to thee belong glory, dominion, honour and adoration for ever and ever. Amen.[4]

The prayers in use in the Roman Liturgy for before and after meals resemble the preceding in more than one point. They begin thus:

> The eyes of all hope in thee, O Lord, and thou givest them meat in due season.
>
> Thou openest thy hand and fillest with blessing every living creature.

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[1] There is a valuable collection of these inscriptions in Garucci's *Vetri ornati nei cimiteri dei cristiani primitivi*, Roma, 1858.

[2] Migne, *Patr. Gr.*, xxviii. 266. Note that this formulary is the same as that from the *Doctrine of the Apostles*, given above, p. 175.

[3] Migne, *loc. cit.*, 269. See p. 175 for this second form of doxology.

[4] The verse is taken from Psalm cx., the doxology should be compared with those given above, p. 174.

These words (from Psalm cxliv.) are admirably adapted to the occasion. All creatures expect their food from God, and that Divine hand which at the beginning of the world fashioned every plant and every animal has never failed to renew the fruitfulness of the earth; it gives to every creature the nourishment it needs, making the grass of the field to grow up every year and all kinds of plants to put forth their leaves, causing the fruit-trees to bring forth fruit, and multiplying on the earth, in the air, and in the waters, the animals which constitute man's food.

He who presides at table asks God's blessing in these words:

> Bless us, O Lord, and these thy gifts which of thy bounty we are about to receive. Through Christ our Lord. Amen.

This done, our thoughts are directed heavenwards, to the happiness so often compared in Holy Scripture to a banquet:

> May the King of eternal glory give us a share in the heavenly banquet.

The thanksgiving after meals is as follows:

> Lord have mercy on us.
> Thanks be to God.
> May all thy works praise thee, O God, and thy saints bless thee.
> Glory be to the Father and to the Son and to the Holy Ghost.
> We give thee thanks, O Almighty God, for all thy benefits, who livest and reignest world without end. Amen.

Then, if it be the mid-day meal, Psalm l. is said, but after the evening meal Psalm cxvi. The *Pater* follows, with some versicles and a prayer. This liturgical formula is ancient—one might almost say classical—in its arrangement, and resembles many other offices already mentioned. The versicles are as follows:

> ℣. He hath distributed (his goods), he hath given to the poor.
> ℟. His justice remaineth for ever.
> ℣. I will bless the Lord at all times.
> ℟. His praise shall be ever in my mouth.
> ℣. In the Lord shall my soul be praised.
> ℟. Let the meek hear and rejoice.
> ℣. O magnify the Lord with me.
> ℟. And let us extol his name together.
> ℣ Blessed be the name of the Lord.
> ℟. From this time even for ever.

These verses are taken from Psalm xxxiii., which, as we have already observed, used to be looked upon in very early times as especially suitable for thanksgiving after holy Communion.[1] It is in keeping with the earliest Christian tradition that we should call to mind, whenever we sit down to a meal, the Eucharistic banquet to which our Lord invites us that He may give Himself to us as food. This idea has been carried out by many artists, and to it we owe Leonardo da Vinci's immortal painting in the refectory of the Dominican convent at Milan.

The formulas given above are of monastic origin; it is only natural, therefore, that they should end with a prayer for benefactors:

> Vouchsafe, O Lord, to reward with eternal life all who do us good for thy name's sake. Amen.
> Let us bless the Lord.
> Thanks be to God.
> May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

At the evening meal some of these prayers are repeated and others are changed for the following, also derived from the same source:

> The poor shall eat and be filled; and they shall praise the Lord that seek him.[2]
> Their hearts shall live for ever and ever. Amen.
> A memorial hath the merciful and gracious Lord made of his marvellous works; he hath given meat unto them that fear him.
> Blessed be God in his gifts and holy in all his works, who liveth and reigneth for ever and ever. Amen.[3]

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[1] See p. 77.

[2] Ps. xxi. This psalm, like Psalm xxxiii., may be called a eucharistic psalm.

[3] Certain changes are made in these prayers at the great liturgical seasons.

CHAPTER XXVI

EXORCISMS

In my name they shall cast out devils.—Mark xvi. 17.

WE read in the Gospels that Christ our Lord, during His life on earth, frequently cast out devils; scarcely any fact is mentioned oftener than this, that in every town and village the sick and the demoniacs were brought to Him to be cured.[1] He gave to His disciples the same power of casting out devils: "In my name," He said, "they shall cast out devils;" and again: "Cast out devils." The disciples soon put their power to the proof, for when they returned from their mission they exclaimed: "Lord, the devils also are subject to us *in thy name*."[2] Nothing could be clearer than this; if any one refuses to accept it, he must suppress a great part of the Gospel.

The Christians of the first centuries also exercised this power; the pagans themselves acknowledged that they had it, and sometimes brought to them persons who were possessed that they might cure them. Tertullian, in a very curious passage of his Apology, thus addresses the pagans of his time: "If there were no Christians, who would be able to snatch you, soul and body, from those hidden foes who destroy everything? I mean the devils by whom you are possessed and whom we cast out without reward or payment. We might, in a spirit of revenge, have left you a prey to those unclean spirits."[3] Many other ancient authors might be quoted, as there is scarcely one who does not allude to this power exercised by the Christians, but this must suffice.[4] We even know some of the formulas used by the Christians for driving out the devil; one of the most curious is an inscription in Greek characters engraved on a small golden tablet of the second century, which was found in the neighbourhood of Beyrout:

I exorcise thee, O Satan,
—O Cross, cleanse me,—
So that thou mayest never leave
Thy dwelling, in the name of the Lord,
The living God.[5]

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[1] Matt. iv. 24; xvii. 17; Luke viii. 33-39; xi. 14, etc.
[2] Matt. x. 8; Mark xvi. 17; Luke x. 17, etc.
[3] *Apol.*, xxiii.
[4] On this subject see, among many others, Gerbert, *Vetus liturgia Alem.*, vol. ii., de energumenis.
[5] *Cf.* Lenormant, *Mélanges d'archéol.*, iii. 150.

The Pharisees once accused Christ of driving out devils *in the name of Beelzebub,* prince of the devils. Our Lord answered: "If I cast out devils by Beelzebub, by whom do your children cast them out? But if I, *by the finger of God,* cast out devils, doubtless the kingdom of God is come upon you."[1]

The disciples cast out devils chiefly by invoking the name of Jesus.

The exorcism found at Beyrout is done *in the name of the Lord, the living God,* by whom is evidently meant Jesus Christ. St. Justin tells us repeatedly in his works that devils are more easily overcome by that name than by any other.

"Devils are reduced to sue for mercy *by the name* of Jesus Christ who was crucified under Pontius Pilate, governor of Judea."

"They adjure the devil *in the name* of Jesus Christ who was crucified under Pontius Pilate."[2]

Origen gives another formula; it is an adjuration "in the name of the God of Israel, the God of the Hebrews, the God who submerged the Egyptians and their king in the Red Sea, the God of Abraham, Isaac, and Jacob."[3]

The cross of Jesus was often successfully invoked against the devil. A very ancient cross bears this inscription:

Emmanuel, God with us.
The cross is life to me;
To thee, O enemy, it is death.[4]

A similar idea is expressed in a well-known distich of Fortunatus in the sixth century, which is arranged as a kind of logograph, in such a way that the letters can be written in the four arms of a cross:

The cross is my sure salvation, the cross I always adore,
The cross of the Lord is with me, the cross is my refuge.[5]

Another ancient adjuration that has often been quoted is written in an obscure and cabalistic style, to which P. Garucci has at last found the key. It is a short poem, written in the fourth century by St. Gregory Nazianzen, who was slightly deformed:

[1] Luke xi. 18 *et seq.*

[2] Justin, *Apol.* ii. 6, 8; *Dial. cum Tryphone,* etc.

[3] *Contra Cels.,* iv. 34; v. 45.

[4] *Emmanuel nobiscum Deus, crux est vita mihi, mors inimice tibi.* Rossi, *Bullett.,* 1863 (April); 1869, pp. 33-45, 49-64.

[5] *Crux mihi certa salus, crux est quam semper adoro, crux Domini mecum, crux mihi refugium.* Fortunatus, *Oper. pars prima,* lib. ii., c. vi.

> Flee far from my heart, cunning enemy, flee as quickly as thou canst; withdraw from my limbs, leave my life in peace.
>
> Robber, reptile that devourest like fire, thou true Belial, perverse and deadly being, voracious dragon, ferocious beast;
>
> Thou art nought but darkness, lying, fury, black chaos; murderous sorcerer, thou didst hurl our first parents into frightful ruin by making them taste a fruit of malice and perdition.
>
> Christ the King commands thee to flee to the bottom of the sea, to dash thyself against the rocks or to go into a herd of unclean swine. Withdraw like that mad legion long ago, if thou wouldst not that I put thee to flight with the cross, the instrument of terror.[1]

These or similar formulas have been retained in the Liturgy to the present day, as will be shown presently.

The passages quoted above testify that the power of casting out devils appertains to all Christians. In the third century, however, a minor order of clerics sprang up—the exorcists—whose special mission was to cast out devils.[2]

The ceremony of their ordination will be described in the chapter on *Orders*; here it will suffice to say that a book was given to them containing formulas of exorcism; this book no longer exists as a separate liturgical work, but the formulas of which it was composed have been inserted either in the *Ritual* or in other liturgical books. Many ceremonies, indeed, still contain exorcisms; in the *Pontifical* and in the *Missal* there are exorcisms for the dedication of churches, for the blessing of bells and of the holy oils, and in general for the blessing of any material thing, and also for certain other occasions; but the greater number of these adjurations are to be found in the *Ritual*. Not to speak of the exorcisms for baptism, or for the blessing of water and salt, there is a complete ceremonial for exorcising demoniacs which would in itself be an interesting study. It consists of a certain number of psalms, the Athanasian creed, and passages from the gospels which make mention of devils and of the power of driving them out bestowed on the disciples; it also includes prayers and exorcisms properly so called, several of which bear the stamp of great antiquity. The following is given as an example:[3]

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[1] *Civilta cattol.*, July 20, 1878, pp. 197-201; Le Blant. *Revue archéol.*, xxxvi., 108-111. In the *Corpus Inscrip. Græc.*, No. 9065, it is given in its ancient and defective form.

[2] Mentioned by St. Cyprian and on tombstones from the fourth century at least.

[3] In Chapter XXVII., in which baptism is referred to, other formulas of exorcism are given.

ALMIGHTY Lord, Word of God the Father, Christ Jesus, God and Lord over all creatures, who didst give to thy holy apostles to walk upon serpents and scorpions; who amongst other wonderful precepts hast deigned to say: "Put the devils to flight;" by whose power Satan was overthrown and fell like lightning from heaven; with fear and trembling I suppliantly entreat thy holy name that thou wouldst deign to bestow on me, thy most unworthy servant, pardon of all my sins, firm faith, and power over this cruel demon, that being strengthened by the might of thy holy arm, I may attack him in all security; through thee, Jesus Christ, our Lord God, who wilt come to judge the living and the dead and the world by fire. Amen.

I adjure thee, thou old serpent, by the judge of the living and the dead, by thy Creator, by the Creator of the world; by him who has power to send thee to Gehenna, I adjure thee to depart from this man. . . . Go out, therefore, thou seducer, full of deceit and malice, enemy of virtue, persecutor of the innocent. Give place, most cruel one; give place, most wicked one; give place to Christ in whom thou hast not been able to find anything of thy works; who has despoiled thee, destroyed thy kingdom, loaded thee with chains and cast thee into exterior darkness. . . .

I adjure thee, most iniquitous dragon, in the name of the Lamb without spot, who walked on the asp and the basilisk, who trod under foot the lion and the dragon, depart from this man, go out of the Church of God, tremble and flee at the invocation of the name of that Lord dreaded by hell, to whom the heavenly Virtues, Powers, and Dominations are subject. . . .

Other invocations follow, vehement and forcible, to the Lord God, to the Word made flesh, to Jesus of Nazareth, until the devil flees before Him who put an end to his dominion on earth. It is a sort of duel between man and the devil, or, rather, between the two powers which dispute the possession of the world and of souls, between good and evil, between Him who came to save men and him who endeavours to send them to perdition, between Christ and Belial.

CHAPTER XXVII

THE NEW LIFE

Baptism, Confirmation, First Communion.

Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.—John iii. 5.

IN the early days of Christianity the majority of the faithful were converts who, consequently, had received Baptism as adults.

A long preparation was necessary for the reception of that sacrament, and there were stated times in the year for its administration—namely, the festivals of Easter and Pentecost. But certain important modifications of this discipline have necessarily been introduced since children who have not yet reached the age of reason are allowed to receive Baptism, which, moreover, is administered on any day of the year. Confirmation and First Communion, which used ordinarily to follow immediately after Baptism, are now separated from it, and the time of preparation for Baptism has been done away with.

But these changes are more apparent than real. Nothing is ever lost which is in the keeping of that tenacious custodian—the Catholic Liturgy. The plan of the ancient structure may be modified, or it may receive new additions to adapt it to changes of custom or discipline, but the work of transformation is never carried so far as to obliterate its original form. Thus, everything belonging to the essence of *Christian initiation* has remained; it has lost nothing of its true beauty and greatness. Two important rites which once formed part of this ceremony, the blessing of the oil of catechumens and the blessing of the font, have now been fixed to take place, the former on Holy Thursday, the latter on the eves of Easter and Pentecost; and all the rites which were originally gone through during the time of preparation, the exorcisms, the "*traditio*" of the *Pater* and *Credo*, the scrutinies, have been brought together and condensed into one ceremony; whilst Confirmation and First Communion have been separated from the rite of Baptism and have their special preparation apart.

The study of this subject has its practical side. Christians of these days are under the same obligation by their baptism; they make the same promises as the Christians of former days. *Tua res agitur, christiane:* it is you yourself who are in question, O Christian! God's arm is not shortened; the fountain of grace springs up in the Church as abundantly as ever; baptism continues to produce its effects in the soul; and the dispositions which were considered necessary for Christians in the third or fourth century ought likewise to be found in all those who have been baptized.

By baptism Christians enter upon a new life; they are cleansed from all their sins, they become children of God, they enter the Church which is the company of the elect, and heaven is their inheritance.

This new life needed to be prepared for by a kind of novitiate—the catechumenate. Catechumens were divided into two categories; the *listeners*, as they were called, were not bound by the Christian law in all its strictness; they nevertheless led the life of the faithful and lived among them; they were present at nearly all the services, with the exception of the eucharistic synaxis, and enjoyed all the privileges of the Christian fraternity. This was the remote preparation for baptism, and they sometimes remained for years in this semi-Christian state. Some, even, from a motive of selfishness often condemned by the Fathers of the Church, continued thus to the end of their life, in order to reap the benefit, at their last hour, of the baptismal absolution.

We need not here dwell upon these, but pass on to the *competents* who, after having spent a longer or shorter time in the probationary stage, desired to prepare themselves more directly for baptism.

At the beginning of Lent the catechumen who was in these dispositions came to the church accompanied by two Christians who were willing to answer for him as his godparents. The Bishop questioned them, asking if the candidate led a good life, if he showed respect to his parents, whether he was known to be free from vices, and whether his motives in joining the Church were disinterested. If he were proved to be honest and his intentions sincere, the Bishop took his name and a priest entered it in a register, containing the names of all the Christians, which was kept with the greatest care among the archives of the church.

It was a serious thing to take this step, for a candidate whose name was thus inscribed exposed himself to a real danger. In times of persecution these registers were occasionally seized in order to be used as lists of proscription. But the names written there were those of the elect; by baptism a Christian was entered in the book of life; he had a ticket for heaven, as it were, and he had but to go and take his place, provided he kept his ticket from being torn or defaced.

Even now, when a child is baptized, his name is entered in the register of the church, according to the ancient custom.

Every day during Lent the competents had to present themselves at the church; an exorcism was pronounced over them to cast out the devil who, through sin, possessed their hearts; an instruction was then given them upon the principal passages of Holy Scripture, the *Pater* and the Apostles'

Creed were explained, the former as being the true Christian prayer, the latter as being the summary of their faith.[1] This preparation went on through the whole of Lent, and, as already shown, the Liturgy of that season still retains many traces of the instructions given to the catechumens.

All these prescriptions are observed at the present day in the ritual for baptism. When the child is brought to the church the following questions are asked, the answers being given for it by the godfather and godmother: "What dost thou ask of the Church of God?" "Faith." "To what does faith bring thee?" "To eternal life."

The priest continues: "If thou wilt have eternal life, keep the commandments. Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind, and thy neighbour as thyself."

The child is signed with the sign of the cross on the forehead, just as the catechumens were; it is the *sign of Christ,* the seal of the blessed Trinity. The priest lays his hand upon the child's head, as though to point him out to God as a new member of the elect, to take possession of him in His name, and to draw down God's blessing upon him.

The following is the prayer said by the priest:

> ALMIGHTY, everlasting God, Father of our Lord Jesus Christ, vouchsafe to look upon this thy servant, N., whom thou hast been pleased to call unto the rudiments of the faith; drive out from him all blindness of heart; break all the bonds of Satan wherewith he was tied . . . that he may joyfully serve thee in thy Church, and go forward from day to day. Through the same Christ our Lord. Amen.

The giving of salt to the child is also a very ancient rite, signifying, as has been said in an earlier chapter, that wisdom, purity, and health are bestowed on the soul by baptism.

The godfather and godmother repeat the *Pater* and the Apostles' Creed on the child's behalf. Then follow the exorcisms. The Church teaches that he who has not been baptized is the slave of Satan, because of original sin; hence the necessity of driving the unclean spirit out of his soul. This was the reason of the exorcisms that were daily pronounced over the catechumens during Lent. The priest breathes on the child's face, as if to drive away the devil, and says these words:

> GO out of him, thou unclean spirit, and give place to the Holy Spirit, the Paraclete. I exorcise thee, unclean spirit, in the name of the Father and of the Son and of the Holy Ghost, that thou mayst go out

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[1] *Peregrinatio Silviæ;* p. 105; *cf.* above, pp. 89 and 111.

> from and leave this servant of God; for he commands thee, O accursed and damned spirit, who walked on foot upon the sea and stretched out his right hand to Peter when sinking.
>
> Wherefore, accursed devil, acknowledge thy sentence and give honour to the living and true God, give honour to Jesus Christ his Son, and to the Holy Spirit, and depart from this servant of God, N., because our God and Lord Jesus Christ hath vouchsafed to call him to his holy grace and blessing and to the font of baptism.

He again signs the child on the forehead with the sign of the cross (which usually accompanies an exorcism), saying these words:

> This sign of the holy cross which we make upon his forehead, do thou, accursed devil, never dare to violate. Through the same Christ our Lord. Amen.

Lastly, when the candidate is about to be baptized, he has to make his choice as to whether he will side with Satan or with Jesus, for no one can serve two masters.

> Dost thou renounce Satan? asks the priest.
> I do renounce him.
> And all his works?
> I do renounce them.
> And all his pomps?
> I do renounce them.

By this threefold renunciation, made in honour of the blessed Trinity, the catechumen binds himself to serve Jesus and to fight against Satan.

In some ancient liturgies, and in the present Greek Liturgy also, the ceremony of renouncing Satan is more expressive. The candidate, after his renunciation of the devil, offers him the greatest possible insult; by way of expressing profound contempt, he spits in the face of him who had enslaved him, as if he were a visible enemy actually present.[1]

A triple affirmation corresponds to the triple renunciation:

> Dost thou believe in God the Father Almighty?
> I do believe.
>
> Dost thou believe in Jesus Christ His only Son our Lord, who was born into this world and who suffered for us?
> I do believe.

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[1] An ingenious critic has lately proved by a slightly different reading of one of St. Ambrose's writings that this ceremony had a place in the Ambrosian Liturgy. G. Morin, *La sputation, rite baptismal de l'Église de Milan,* au IV.^e siècle, *Revue Bénédictine,* September, 1899, p. 414. For exorcisms, *cf.* Chapter XXVI.

> Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the remission of sins, the resurrection of the body, and life everlasting?
>
> I do believe.

Having professed his faith in these different articles, the candidate is anointed with the oil of catechumens which was solemnly blessed on Holy Thursday.[1]

In the old ritual for baptism, it was at this point that the blessing of the font took place. Although the ceremony is now a separate one, it may be described here, in its logical place; for otherwise it would be impossible to give a complete idea of the sacrament of regeneration.

Part of the night before Easter had been spent in the reading of lessons and the singing of chants. At the appointed hour all proceeded to the font or baptistery, a small building close to the church containing a large basin such as may still be seen in St. John Lateran in Rome, at Ravenna, and in other very old churches. As the procession moved on towards the font the following tract from Psalm xli. was sung, which so well expresses the longing for baptism:

> As the hart panteth after the fountains of water, so my soul panteth after thee, O God; my soul hath thirsted after the strong living God; when shall I come and appear before the face of God? My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?[2]

The Bishop then prayed to God:

> ALMIGHTY, everlasting God, look mercifully on the devotion of thy people, who are born anew (in the waters of baptism), who pant, as the hart, after the fountain of thy waters; and mercifully grant that the thirst of their faith may, by the mystery of baptism, sanctify their souls and bodies.
>
> Almighty, everlasting God, be present at these mysteries of thy great goodness, be present at these sacraments.

The prayer continued in the same strain and was followed by a long and beautiful preface; then a portion of the oil of catechumens and some chrism were mingled with the water that had been hallowed by these prayers, and everything was ready for the administration of baptism. The very shape and size of the great basin as seen in ancient baptisteries proves that baptism was given by *immersion*—that is, catechumens were entirely covered by the blessed water. Baptism as now given, however, by pouring water on the head only, which is called baptism by *infusion,* is of very ancient tradition, much more so, indeed, than used to be believed, for proof of it has been found in a document dating from the second century.[1]

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[1] See above, p. 225.

[2] *Cf.* p. 168.

The newly baptized was then clothed in a white garment—a sign of the purity of his soul; he received a lighted taper to remind him that he must henceforth be always watchful, for the Master had said, "Let your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord when he shall return from the wedding, that when he cometh and knocketh they may open to him immediately."

All these ancient ceremonies and formulas have been retained.

Confirmation followed immediately upon Baptism. The neophytes were led to the Bishop, who pronounced over them the invocation of the Holy Spirit and anointed them with the holy chrism.

The simple rite of this sacrament has undergone but little change. The Bishop still invokes the Holy Ghost, in terms which show clearly that the persons on whose behalf the prayer was originally said were the newly baptized.

> ALMIGHTY, everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost and hast given them remission of all their sins, send upon them from the height of heaven thy sevenfold Spirit, the Holy Paraclete. . . .
>
> Fill them with the spirit of thy fear and sign them with the sign of the cross of Christ unto eternal life. Through our Lord Jesus Christ.

He makes the sign of the cross upon their foreheads with chrism, and strikes them lightly upon the cheek to teach them that they must bear every insult for the love of Christ, and then he lays his hand upon their heads.

When the long ceremony was over the neophytes were led back from the baptistery to the church while the litanies were sung—as they are still on Holy Saturday—and the Mass was begun; the night had slipped by, taken up as it had been with the thought of the great mysteries of baptism and its administration, and now the Easter dawn was breaking. The introit (of rather later date) greeted the risen Christ in the words of the psalmist, which are applicable also to the newly baptized:

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[1] The *Doctrine of the Apostles.* The ceremonial of baptism as performed in ancient times is described at length by Dom Guéranger in the *Liturgical Year* (Holy Saturday), and also by Mgr. Duchesne in the beautiful chapter on Christian Initiation (*Christian Worship*).

> I arose and am still with thee, alleluia; thou hast laid thy hand upon me, alleluia: thy knowledge is become wonderful, alleluia, alleluia.
>
> Lord, thou hast proved me and known me: thou hast known my sitting down (being laid in the tomb) and my rising up.

The collect, too, refers exclusively to the neophytes.

> O GOD, who dost illustrate this most holy night by the glory of our Lord's resurrection; preserve in the new progeny of thy family the spirit of adoption which thou hast given; that, renewed in body and mind, they may exhibit in thy sight a pure service. Through the same Lord Jesus Christ.

In the epistle they were told in the words of St. Paul that they had risen with Christ, and that henceforth they were to "mind the things that are above, not the things that are upon the earth." The alleluia was constantly repeated, that expression of joy and triumph which above all others is the fittest acclamation for Easter.

The offering was made at the Mass "on behalf of these also whom thou hast vouchsafed to regenerate in this night by water and the Holy Ghost, giving them remission of all their sins."

It must be admitted that the Liturgy of the paschal night assumes quite a different aspect when studied in the light of these great mysteries.

At last the moment of Communion came, and the neophytes were admitted to take part in it, receiving the Body and Blood of Him to whom they had just given themselves in baptism; now it was Christ who gave Himself to them. Thus, the same day was for them that of their Baptism, their Confirmation, and their first Communion.

Such was the ceremony of Christian initiation. From whatever point of view it may be considered, its majesty and deep symbolism compel our admiration, nor can we withhold the praise due to the expressive character of the rites which are linked together in such perfect harmony. Rarely has religious inspiration reached a greater height.

For the Christian, baptism is the beginning of a new and supernatural life; it is the Divine life begun in this world, a heaven on earth. The Christian is a citizen of heaven, a compatriot of the saints, a joint heir with Christ, and a child of God by adoption. When he shall lay aside the frail covering of his body he will, in virtue of his baptism, attain without delay to the vision of God, calmly passing from this world to the next.

CHAPTER XXVIII

THE LIFE REGAINED

Penance.

My sin is always before me.—Ps. l.

UNDER the old covenant the sinner is described as being alone, face to face with the God whom he has offended; his sin rises up against him; his soul is a prey to remorse. He gives vent to his grief with exceeding vehemence; he goes mourning all the day, and at night he waters his couch with tears. He tosses restlessly upon his bed; the memory of his sin is like a thorn in his flesh. There is not a whole part in his body; there is no peace for his bones, they are vexed and grown old; his heart is withered up, for his sin is always before him. It is like a burden laid upon him, too heavy for him to bear. He is alone by day, like the pelican in the desert or the owl among the ruins. He is deaf to every word; he refuses to open his mouth. His drink is embittered with his tears, his bread is mingled with ashes.

These expressions of the prophet will not appear at all exaggerated to any one who has meditated on the infinite greatness of God and His goodness, or who takes into account the malice of sin and the ingratitude and perversity of the sinner who deliberately offends God.

In this wretched plight the sinner looks about for a protector, a friend, one who will take his part. But who is there who will dare to defend him, or who here below could shield him from the wrath of an angry God? His friends are powerless; he sees around him only enemies who mock at his tears and seek to overthrow him.

Happy are they whose sins are forgiven!

There is but one refuge open to the sinner, and that is the Judge Himself, to whom he will confess his sins, whose clemency he will implore. His words are those of a suppliant; if God is severe towards sin, who will be able to bear it? Let Him not enter into judgement with His servant. He reminds God that he, the sinner, is His creature, the work of His hands. And the Judge will become a father to him; He will pardon the sinner and restore joy to his countenance; God will wash him from his iniquity and he will become whiter than snow; God will create a new heart, a pure heart, within him. Contrition has done its work, the sin is pardoned.

Under the new covenant the feeling of remorse at the remembrance of sin is no less keen, nor is the sinner's grief less bitter. Even more than under the old law, perhaps, the sinner realizes God's infinite holiness, His infinite beauty and goodness, and the nothingness of man, who owes all that he has to his Creator. The thought that he has offended this God of infinite goodness is even more intolerable now. But, though his contrition is as deep, his fear is mingled with hope; a Christian knows better the extent of Divine mercy; above all, he has confidence in the mediatorship of Christ, the Son of God, who came on earth to save man and to redeem him at the price of His own blood. He knows the compassion of Christ for those in trouble, he knows His gentleness, His readiness to help penitent sinners. The sinner is the prodigal son who returns to his father, saying, "Father, I have sinned;" he is the strayed sheep which the shepherd carries back on his shoulders to the fold; he is the drachma, lost and found again; he is like the paralytic, cured and carrying his bed; he is another Lazarus, already tainted by the corruption of the grave, yet raised to life by Jesus.

Christ forgave sins during His mortal life; He said, "Go, your sins are forgiven you," just as He bade the sick be cured. He transmitted this power to His Apostles when he said: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained;" and again: "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven."[1]

The Apostles and their successors in the Church have always exercised this power. This chapter will be devoted to the subject of public penance, which alone belongs to the domain of Liturgy; but since certain formulas are the same in both public and private penance, these shall be touched upon at the end of the chapter. Though the practice of public penance has fallen almost completely into disuse, yet the instructions given to penitents remain and may serve as a preparation for the exercise of private penance.

Those who were known to be guilty of grievous sin were excluded from the society of the faithful; they were subjected to a long and very severe penance and condemned to the practice of a rigorous asceticism. Fasting, penances of all kinds, humiliations, exclusion from the Church, public confession of sin; such was the expiation deemed necessary before a penitent could receive absolution. The scene of his reconciliation, as it took place in the primitive Church, has been described by Tertullian in unforgettable words. The penitent made his appearance in the midst of the assembly wearing a hair-shirt, covered with ashes as a sign of repentance, and clad in a funereal garb. He prostrated himself before the widows and the priests to crave their pardon; he took hold of the hem of their garments, kissed the ground where they trod, and threw his arms round their knees. Whilst this was going on Pope Callistus (for the scene took place at Rome) exhorted the faithful to show mercy, narrating to them the parable of the lost sheep.[1]

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[1] John xx. 23; Matt. xviii. 18. The nature of that power, its transmission, limits, etc., are treated of in every manual of theology. The *History of Auricular Confession*, by H. C. Lea, has lent new interest to the subject and has brought about a deeper study of the sacrament of penance. We will only refer to the works of Boudinhon (*Revue d'hist. et de littér.*, 1897 and 1898), Vacandard, *Revue du Clergé*, 1898) and the article entitled *Absolution*, in the *Dictionnaire de théologie*, 1899. Lastly, Mgr. Batiffol's *Études d'histoire et de théologie positive*, 1901.

At another meeting, on the contrary, we find the people interceding with the Bishop to grant absolution to the sinner and chanting the words spoken to Jesus by the good thief on the cross: "Remember me when thou comest into thy kingdom."[2] Sometimes the people appealed to the Bishop, exclaiming: *Loose him, loose him!* And the Bishop answered: "You should rather say: *Lord, bring him to life again.*"[3] Another preacher advised the penitent not to make long speeches, which would be out of place, but to keep silence or merely to utter a few words, as, for instance: *God despiseth not a contrite and humble heart,* or, *Let me go free, loose me!* For the sinner is, as it were, chained with the fetters of sin; he resembles King Manasses, who, carried captive to Babylon, was bound with shackles of iron. These bonds of his must therefore be loosed.[4]

There is a prayer known as the prayer of Manasses which, though apocryphal, was for a long time held to be authentic, and was sometimes even included among the canonical books; some traces of it remain in the Liturgy. I am almost inclined to believe that this prayer of Manasses is really a discourse written for the use of penitents, or at least adapted for the ritual of penance. It deserves to be better known, and shall be given here as another specimen of the prayer of primitive Christianity. In spite of its prolixity, the antiquity of its origin is evident, and when looked at from the point of view just mentioned it may acquire a greater importance.[5]

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[1] *De Pudic.*, 3.

[2] Dom G. Morin, *Liber cimicus*, Naredsous, 1893, pp. 412, 423, 424.

[3] *Ibid.*, p. 121.

[4] This curious passage, which has not yet been quoted in any treatise on penance, is by Verecundus (*cf.* above, p. 18). It is given by Pitra, *Spicil. Solesm.*, iv., p. 99.

[5] It is curious to find that the Roman Liturgy retains a passage from this prayer (see the following note). The commentary of Verecundus proves that it was used in the African Liturgy of which we know but little. It found a place in the *Euchologion* of the Greek Liturgy in the office of *Great Compline* and in its collection of canticles. It appears desirable to call attention to this relic of ante-Nicene Liturgy and of the ritual of penitents.

O LORD, Almighty God of our fathers Abraham, Isaac, and Jacob, and of their righteous seed, who hast made heaven and earth, with all the ornament thereof, who hast bound the sea by the word of thy commandment, who hast shut up the deep and sealed it by thy terrible and glorious name, whom all men fear and before whose power they tremble; for the majesty of thy glory cannot be borne, and thine angry threatening towards sinners is insupportable. But thy merciful promise is immeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and grievest for the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee, and of thine infinite mercy hast appointed repentance unto sinners, that they may be saved.

Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just as to Abraham and Isaac and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner; for I have sinned above the number of the sands of the sea.[1] My transgressions, O Lord, are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquity. I am bowed down with many iron bands; I cannot lift up my head, neither can I breathe; for I have provoked thy wrath, and done evil before thee. I have not done according to thy will, neither have I kept thy commandments; I have committed iniquity and multiplied offences.

Now, therefore, I bow the knee of mine heart, beseeching thee to show mercy. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities.

Wherefore, I humbly pray thee, *loose me, O Lord, and let me go free,* and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me, neither condemn me into the lower part of the earth. For thou art the God, even the God of them that repent, and in me thou wilt show thy goodness; for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life; for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

It has already been remarked, in speaking of Lent, that it was a time when particular attention was given to penitents, who were then subjected to a more rigorous discipline. At the beginning of the Lenten season (usually on Ash Wednesday) they clothed themselves in penitential garb and covered their heads with ashes, a ceremony now observed by all Christians.[1] The very ancient prayers still used on this day are taken from the formulary for penitents. One of these prayers is given as an example:

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[1] This is the passage taken for the sixth responsory of the third nocturn on the third Sunday after Pentecost; *peccavi super numerum arenæ maris, et multiplicata sunt peccata mea, quoniam irritavi iram tuam et malum coram te feci.*

> O GOD, who desirest not the death, but the repentance of sinners; favourably look down upon the frailty of human nature, and in thy mercy vouchsafe to bless these ashes, which we purpose to put upon our heads in token of humility, and to obtain forgiveness; that we, who know that we are but ashes, and for the punishment of our wickedness must return to dust, may deserve to obtain of thy mercy the pardon of all our sins, and the rewards promised to the penitent. Through Christ our Lord. Amen.

Various antiphons are sung, the most striking, perhaps, being that taken from the prophet Joel:

> Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plenteous in mercy to forgive our sins.[2]

Several liturgical pieces have already been mentioned as having been specially chosen for Lent with a view to the penitents.[3]

In the Roman Church their reconciliation took place on Holy Thursday; in other churches on Good Friday. These ceremonies are no longer carried out, yet they have kept their place in the Pontifical. On this day the penitents came barefoot and in mourning garments, as in primitive Christian assemblies; the seven penitential psalms and the litanies were recited.[4]

The Archdeacon presented them to the Bishop with these words, which show, once again, the connection in thought between the catechumens who were about to be regenerated by baptism and sinners who, by penance, regained the life they had forfeited.

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[1] See Chapter XXIV., *The Blessing of Ashes.*

[2] For details of the ceremony, see Dom Guéranger, *Septuagesima.*

[3] *Cf.* above, p. 162. Dom Guéranger has carefully noticed them in his *Liturgical Year* (Lent).

[4] The litany will be found in the *Euchology.* Dom Guéranger has described this ceremony in the *Liturgical Year;* so also has Mgr. Duchesne, *Christian Worship,* p. 435.

> VENERABLE Pontiff! The acceptable time has come, the day of God's mercy and of man's salvation, when death was destroyed and eternal life began. This is the time when in the vineyard of the Lord of hosts new plants are to be set and the old growth pruned away. For though there is no period of time that is not full of God's goodness and mercy, yet now indulgence produces a more abundant remission of sins, and grace yields a more plentiful number of the regenerated. Those that are regenerated add to our ranks; those that return increase our number. There is a laver of water; there is a laver of tears. From the one there is joy because of the enrolling of them that are called; from the other there is gladness because of them that repent. Wherefore these thy suppliant servants, after having fallen into divers sins, through neglect of the divine commandments and transgression of the moral law, humbled and prostrate, cry out to the Lord in these words of the prophet: "We have sinned, we have done unjustly; we have committed iniquity: have mercy on us, O Lord!"
>
> It has not been in vain that they have heard the words of the Gospel: "Blessed are they that mourn, for they shall be comforted." As it is written, they have eaten the bread of sorrow; they have watered their couch with tears; they have afflicted their hearts with mourning and their bodies with fasting, that thus they might recover the health of soul which they had lost. The grace of penance is therefore one; but it profits each one that receives it, and gives help to all in common.

There were several other prayers and ceremonies, making a complete ritual for penitents, just as there was a ritual for catechumens. The following prayer, said by the Bishop, is clearly inspired by the most ancient liturgical traditions:

> GIVE ear, O Lord, to our supplications, and mercifully hear me, though I myself need mercy above all others. Thou hast chosen me to be the minister of this work, not for my merits but by the gift of thy grace. Grant me courage to fulfil my office, and do thou work by my ministry the effects of thine own mercy.
>
> It is thou that didst bring back on thy shoulders the lost sheep to the fold, and that didst mercifully hear the prayers of the publican: do thou, also, restore to life these thy servants, whom thou wouldst not have die unto thee. O thou, who abandonest not them that are gone astray, receive these who have returned to thee. We beseech thee, O Lord, let the tearful sighs of these thy servants move thee to clemency: heal their wounds:

> stretch out to them thy saving hand and raise them up. Permit not thy Church to be injured in any of her members: let not thy flock suffer loss: let not the enemy exult over the destruction of any of thy family, nor the second death lay hold of them that have been regenerated in the laver of salvation.
>
> Pardon, O Lord, those that confess their sins to thee; may they escape the penalties of the judgement to come; let them never know the horrors of darkness, or the torments of the flames of hell. They have returned from the way of error to the path of justice; let them not be wounded again, but maintain ever within themselves both what thy grace hath conferred upon them (in baptism) and what thy mercy hath reformed within them. To these who have afflicted their bodies and worn the garb of penance restore the nuptial robe, and suffer them once more to enter in to the royal banquet from which they have been shut out.

The touching prayers known as the *Improperia* or Reproaches, sung on Good Friday, seem also to belong to the ritual of penitents; this is the place actually assigned to them in the Mozarabic Liturgy. They represent the Jewish people as the type of guilty Christians; they, like the Jews, had betrayed Christ who had never done them aught but good; it is to them, therefore, that our Lord addresses His reproaches. As sometimes happens in the Liturgy, the very form is dramatic; it seems almost like an effort to attain to those liturgical representations whence, in the Middle Ages, sprang the *Mystery Plays*. The monologue in which our Saviour addresses the Jewish people is very striking:

> O MY people, what have I done to thee? Or in what have I grieved thee? Answer me. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Agios o Theos.	O holy God.
Sanctus Deus.	O holy God.
Agios ischyros.	O holy strong one.
Sanctus fortis.	O holy strong one.
Agios athanatos, eleison imas.	O holy immortal one, have mercy upon us.
Sanctus immortalis, miserere nobis.	O holy immortal one, have mercy upon us.[1]

[1] This trisagion, which is different from that in the Mass, has its own history in the Liturgy. It was inaugurated at the Council of Chalcedon in 451; the Monophysites, who held that there is only one nature in Christ, added the words: *Who wast crucified for us.* It was a little stratagem of theological subtlety, the result of which

> Because I led thee out through the desert during forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a cross for thy Saviour.
>
> O holy God, etc.
>
> What more ought I to have done for thee, that I have not done? I planted thee for my fairest vineyard: and thou hast turned exceeding bitter to me, for thou gavest me vinegar to drink in my thirst and pierced with a lance thy Saviour's side.
>
> O holy God, etc.
>
> I led thee out of Egypt, drowning Pharaoh in the Red Sea: and thou didst deliver me to the chief priests.
>
> O my people, what have I done to thee? Or in what have I grieved thee? Answer me.
>
> I went before thee in a pillar of cloud: and thou ledst me to the judgement-hall of Pilate.
>
> I fed thee with manna through the desert: and thou struckest me with blows and scourges.
>
> I gave thee to drink the water of salvation from the rock: and thou gavest me gall and vinegar.
>
> I gave thee a royal sceptre: and thou gavest a crown of thorns to my head.
>
> O my people, what have I done to thee? Or in what have I grieved thee? Answer me.[1]

Private penance in its present form includes most of the elements just described. It consists of the accusation of sin (*confession*), works of penance imposed in expiation of sin committed (*satisfaction*), the expression of repentance and a firm purpose of not sinning again (*contrition*), and finally the *absolution* given by the priest.

The form of accusation, or *Confiteor,* is, with but few variants, the same as that used in the eighth century:

> I confess to almighty God, to blessed Mary ever a Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints and to you, father, that I have sinned exceedingly in thought, word, and deed. . . .

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was to give support to their error and to lead to the belief that it was the Divine nature which suffered and was crucified. The Catholics amended the sense in this way: *Christ the King, who wast crucified for us, have mercy on us.* On Good Friday the trisagion is sung in the Græco-Latin form, as we have given it above, without the additions. It is one of the rare examples of the preservation of the Greek form in the Latin Liturgy.

[1] It must be observed here that these reproaches are modelled on IV. Esdras i., of which the liturgical influence has already been pointed out; as to date, it carries us back once more to the ante-Nicene period.

Here follows a detailed and precise accusation of the sins committed, after which the penitent finishes the *Confiteor*.

> Through my fault, through my fault, through my most grievous fault.
>
> Therefore I beseech the blessed Mary ever a Virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

The priest then pronounces the formula of pardon.

> May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.
>
> May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.[1]

The *Confiteor* is also said at the beginning of Mass, before Communion, in the Sacrament of Extreme Unction, at Prime and Compline, and under certain circumstances before Baptism. The custom of thus making a confession of sin on these various occasions is founded on extremely ancient usage, dating in some cases even from ante-Nicene times.

The form of the act of contrition in the sacrament of Penance has varied greatly at different times and in different ecclesiastical provinces. Even now it is not everywhere the same.

Absolution is given in the following form, accompanied by the imposition of hands and the sign of the cross.

> May our Lord Jesus Christ absolve thee: and I also absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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[1] Almost the same form is given by Egbert of York and by Chrodegang. Similar forms are found in Martène's collection, *De antiq. eccl. rit.*, lib. I, c. vi.

CHAPTER XXIX

CHRISTIAN TRAVELLERS AND PILGRIMS

CHRISTIANITY gave a powerful impetus to travelling. Various causes arising from the very essence of the new religion sent Christians forth in all directions throughout the Roman Empire, and even beyond its frontiers.

The spread of the Gospel and a spirit of proselytism supplied motives for travel. In opposition to the views of certain narrow-minded slaves of routine, who at the outset regarded Christianity merely as Judaism brought to perfection and wished to monopolize it and to confine it within the narrow limits of Jewish nationalism, a powerful, irresistible movement made itself felt, which urged on the missionaries of the new faith to the conquest, not only of the Jews scattered through all the large towns of the empire, but also of the Romans, the Greeks, Africans, Syrians, and even barbarians. Christianity was the religion, not of one nation only, but of the nations, the Gentiles. The fields were white for the harvest, and the labourers were not wanting.

St. Paul, the first and greatest of missionaries, traversed the Roman Empire in all directions, from Jerusalem to Rome, from Antioch to Corinth, from Rome, it may be, to Spain. Other Apostles less illustrious followed his example, crossing the seas, following the course of rivers and attacking the very heart of paganism. "A morning breeze, a scent of the sea, bringing with it gladness and strength," distinguishes the earliest narratives of Christian conquest. Never was the need of proselytism more pressing, or, rather, never was the grace of the apostolate shed abroad more abundantly. Zealous missionaries, *domestici fidei,* servants of the faith, itinerant ministers—the nomads of the hierarchy, so to speak—went from town to town, from village to village, spreading the good tidings, converting souls, visiting already existing communities to rekindle the zeal of their neophytes, and to teach true doctrine; often, too, they founded new centres of Christianity. Pagan writers who were at all far-seeing, such as Celsus and Lucian, were astonished and perplexed at this rapid and indefatigable propaganda; they mocked at the travellers—usually poor and humble of aspect—pale and worn, who went about whispering something in people's ears and never missed an opportunity of preaching their doctrine, addressing themselves to women, workmen, the poor, and children even, in their attempts to make converts.[1]

By the middle of the second century the new faith had penetrated everywhere. St. Irenæus, in the second century, compares it to the sun shining on all mankind; he speaks of churches founded in Germany, Iberia, among the Celts, in the East, in Egypt, Lybia, and Palestine.[2]

Before that time St. Justin had said: "There is no race of men, be they Greeks or barbarians, by whatever name they may be known, whether living in caravans, homeless wanderers, or dwellers in tents, that does not offer prayers and thanksgivings, in the name of Jesus crucified, to the Father and Creator of all things."[3] Origen and Tertullian also speak of the wonderful spread of Christianity beyond the limits of the Roman world into regions inhabited by barbarians and even to the most distant islands.

There were those, too, who travelled in search of truth. Restless spirits whom paganism failed to satisfy, in their longings to find true doctrine, wandered through the great cities of the empire and of the East in order to study different schools of philosophy and religious systems. These journeys, undertaken from a sincere desire of discovering the best system of philosophy, led more than one to the philosophy of Christianity, which confounds the wisdom of the wise. St. Justin, Clement of Alexandria, Tatian, and others had followed this path.

Their entrance into the Church did not weaken their love of travel, but gave it another objective. They travelled to assure themselves that the faith was everywhere the same, and that their Christianity did not deviate from true apostolic teaching, or to increase their own knowledge of revealed truth. They went about seeking to gather up fragments of that truth, drawing up lists of Bishops of each church from the Apostles downwards, determining the canon of the Scriptures; such were Hegesippus, Papias, Julius Africanus, Meliton, Polycrates of Ephesus, Origen and his disciples.

Others, on the contrary, inventors of some new theological system, wished to naturalize it in the Church, and hawked it about everywhere, as did Marcion, Valentine, and many others. The Gnostics in particular distinguished themselves by fanatical propaganda, and in a few years their errors had spread throughout most of the churches founded during the lifetime of the first two generations of Christians. They had places of worship in Egypt, in Syria, at Carthage, in Italy, in Gaul, in Spain, and in the islands.[1]

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[1] Lucian, *The Fugitives* and also the *Peregrinus*. Celsus, in Origen, *Adv. Celsum*, iii. 9, 50, 51 *et seq.*

[2] *Contra hær.*, lib. 1, c. x. 2. *Cf.* above, p. 109.

[3] *Dial. cum Tryphone*, 117.

Assemblies, councils, and speaking generally, the affairs of the various churches, made frequent journeys necessary for many Bishops, priests, and deacons, as well as for some of those in minor orders, and even for certain of the laity, often necessitating, too, the despatch of couriers to carry letters and messages. Thus, when Cornelius was elected Pope, he sent deputies to all the Bishops to announce his election and to put a stop to the intrigues of the anti-Pope Novatian, who, on his side, sent out emissaries in every direction. In St. Cyprian's letters, and in other documents of the same period, frequent mention is made of clerks or deacons being entrusted with letters for other churches.

But another and much more remarkable fact, and one more closely connected with the Liturgy, was the ancient custom of sending the Eucharist, not only to the sick and absent, but also to Bishops of distant churches with whom the senders were in communion. The Eucharist being the great bond of charity among the faithful, there was no more solemn way of affirming the close union that existed between the churches.[2]

And, lastly, there were those who travelled with the pious object of making a pilgrimage. From the earliest times Rome exercised an extraordinary attraction over all minds; pilgrims came to pray at the tombs of the Apostles, St. Peter and St. Paul and of other martyrs, drawn thither by the glory of the Roman Church, and because they knew that true Christian doctrine was there preserved, free from all error.

In the second century Irenæus tells us that, to get to know the true apostolic tradition, it would be necessary to visit the various churches of the world, to study their teaching, and to ascertain whether each could be traced back to one of the Apostles through an uninterrupted succession of Bishops. But, as it would take too long to visit every church and to verify all the episcopal registers, there was a simpler means of discovering the apostolic tradition—namely, to refer to the Church of Rome; "for," he says, "the whole Church—that is to say, the faithful who are scattered throughout the world—ought to have recourse to this Church on account of its greater authority, and because the apostolic tradition has been always maintained in it."[3]

At the beginning of the third century the Bishop of Hierapolis, in Phrygia, after his journey to Rome, caused an epitaph to be engraved which has become deservedly celebrated. Though couched in symbolic terms, its meaning is sufficiently clear:

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[1] Matter, *Histoire du Gnosticisme*, ii. 340.

[2] I am aware that another interpretation has been given to this fact by Mgr. Duchesne (*Revue des Questions historiques*, 1880, pp. 12-13). But on this point I agree with Renan, *Marc-Aurèle*, pp. 203 and 519.

[3] Irenæus, *Contra hær.*, iii. 2.

> A citizen of a noble city, I have erected this monument in my lifetime, so that my body may one day find a place therein. My name is Abercius: I am a disciple of a holy pastor (Christ), who feeds his sheep on the mountains and in the plains, whose eyes are always open, from whose gaze nothing is hidden. He it is who has taught me the sure Scriptures . . . who sent me to Rome to behold the sovereign majesty and to see a princess clad in robes and shoes of gold (the Roman Church). There I saw a people bearing a shining seal (the Christians).
>
> I have also seen the plain and cities of Syria, Nisibis beyond the Euphrates. Everywhere I found brethren.
>
> The faith was present with me everywhere; everywhere it gave to me for food a fish drawn from a very noble and pure spring (symbolic figure of Christ in the Eucharist), the work of a holy Virgin who gave it and still gives it to her friends, that they may eat. She possesses a delicious wine which she mingles for them and gives them with bread. I, Abercius, have caused these things to be written in my lifetime, at the age of seventy-two. May the brother who hears these words pray for Abercius.[1]

The *sgraffitti*, or inscriptions, engraved on the walls of the catacombs, have already been mentioned. Most of them were cut by pilgrims who came from a distance, and who wished thus to leave near a martyr's tomb a reminder of their confidence in his prayers.[2] One of these pilgrims even desired to put his journey under the protection of the Saint. He writes in barbaric Latin:

> Petite spirita sancta ut Verecundus cum suis bene naviget.[3] (Ask, holy spirits, that Verecundus and his companions may have a good voyage.)

Palestine, Jerusalem, and Bethlehem also attracted pilgrims. Origen, in a very curious and hitherto unnoticed passage, says that the cave where our Lord was born, and the manger where He was laid, were still shown at Bethlehem, and that this was well known in that country, even by the enemies of our faith. Contemporary authors mention a few other instances of pilgrimages to holy places.[1]

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[1] The authenticity of this epitaph is now beyond doubt, for the stone itself has been found. The numerous dissertations on the subject have been mentioned elsewhere (*cf. Histoire du Cardinal Pitra,* p. 172). It will be sufficient here to refer to Mgr. Duchesne, who has established the Christian interpretation of this monument against the latest hypotheses (*Bulletin critique*, 1897, pp. 101 *et seq.*, and the article *Abercius* in the *Dictionnaire d'archéologie chrétienne et de Liturgie*).

[2] See above, p. 190.

[3] Rossi, *Rom. Sott.*, t. ii.

All the examples given above have been purposely chosen from a period anterior to the fourth century. After that time the missionary movement slackened, whilst pilgrimages became more common. To give only one instance out of many: Two Roman ladies of the highest rank, Paula and Eustochium, who had themselves made a pilgrimage, speak of it in the following terms:

"It would take too long to enumerate the Bishops, the martyrs, the men most learned in the Church's doctrine, who, during the centuries that have passed since our Lord's Ascension, have come to Jerusalem, making no account of their piety and knowledge, and not considering themselves to have attained to the summit of virtue if they had not adored Christ in the very places where the Gospel first shone forth from the Cross. . . . All persons of high rank in Gaul come hither (to Bethlehem). The Briton, separated from the Continent by the ocean, leaves his country and comes, if he has made any progress in his religion, to visit the places spoken of in the Scriptures, and of which he hears by report. Armenians, Persians, people from India, from Ethiopia, from Egypt so rich in monks, from Pontus and Cappadocia, from Cœlesyria, from Mesopotamia and all parts of the East, may be seen there at the same time."[2]

Travelling, for whatever object, had become a custom among the faithful, and it was only natural that a reflection of that custom should be seen in the Liturgy, practice, and devotion of Christians. Hospitality, the love of guests (*φιλοξένια*) was a virtue urged upon the faithful by the Apostles and by ecclesiastical writers.[3] The stranger who asked hospitality in the name of Christ was received as a brother; he was entertained and given a place in the family circle and in the Christian assembly. Special prayers were prescribed for his reception.[4] In some museums objects called tablets of hospitality (*tesseræ*) are preserved; these are mostly bronze or crystal fish dating from the earliest times, which Christians carried about with them so as to be recognized by their brethren, and which served as tokens of identification. There were also, more especially for clerics, letters of recommendation from Bishops, such as are still in use.

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[1] *Contra Cels.*, i. 51 (Migne, *P. Gr.*, t. xi. 755). Pilgrimage is mentioned in the doctrine of Addai (*cf.* Tixeront, *Les Origines de l'Église d'Edesse*, p. 37), in Melito, ap. Pitra, *Spicil. Solesm.*, ii., pp. 5 and 62.

[2] St. Hieron., Ep. XLVI.; Migne, xxii. 489.

[3] 1 Pet. iv. 9; *Hospitalitatem sectantes;* Rom. xii. 13; 1 Tim. v. 10; *Si hospitio recepit*, etc.

[4] Tert., *de Or.*, 26; *de cultu femin.*, ii. 11; Hermas, *Simil.*, ix. 27; *Mand.*, viii.; the treatise (now lost) by Melito on the *Philoxenia*, etc.

Regulations for receiving missionaries are given in the second century in the *Doctrine of the Apostles*, a book from which we never weary of borrowing. From their liturgical character these precepts deserve a place here, and enable us to restore a missing page in the history of the early missions; they complete the picture of Christian assemblies.

At this period Christians formed little separate communities living their own life in the midst of pagan society, and differing from the pagans in customs, manners, and interests. Yet these communities were not wholly isolated, but were often visited by their brethren from a distance. Among these travellers the master distinguishes several classes: there were, first, apostles or missionaries, then teachers, and lastly prophets; to all of these it belonged to rekindle the zeal of the community, to share with it the gift of knowledge or wisdom that they had received, and to instruct it in doctrine.

Should the teacher introduce anything new or depart from the received doctrine, he was a leader not to be trusted.

An apostle was to be received as if he were our Lord Himself. He might stay two days in a community but no longer. If he stayed more than two days, it was a proof that he did not come to teach, but to make a living out of the Gospel; he was not to be received. The apostolic office presupposes perfect disinterestedness; when he left the community he was to take away with him only a sufficient supply of bread to last till the next station, where he would be received by the brethren. Should he ask for money, he was an impostor.

Coming into the assembly, the apostle would instruct, exhort, or reprimand according as he deemed it necessary, expressing himself so as to be understood by all. It was not so with the prophet; he, carried away by the Spirit, would sometimes speak in a mysterious manner, beyond the comprehension of his hearers. There were thus two pitfalls to be avoided by the audience; they might be tempted to despise the prophet because his language and actions were not understood by the generality of people, or on the other hand they might be too confiding and allow themselves to be deceived by an impostor who might act the part of a prophet at a Christian meeting. The author warns the brethren against this twofold danger. A prophet was neither to be judged nor put to the test while speaking in the spirit, that is, while he was inspired. But he was to be judged by his conduct; if he followed our Lord's example, did not ask for money, did not seek to impose his own practices on others, he was a true prophet; if he acted otherwise, he was not worthy to be received.

Christian hospitality was, indeed, most freely exercised. Others besides missionaries had a right to be entertained by the faithful. All who came in the name of the Lord, that is, in the name of Jesus, were received with equal kindness. If they were poor the brethren helped them and they might remain two or three days among them.[1]

Special prayers, too, were appointed for travellers. In the litany which formed part of the most ancient Mass, they were commended to the prayers of the assembled Christians.[2] A Mass was compiled for them later *pro peregrinantibus vel iter agentibus*. In one of the oldest sacramentaries there is a prayer, drawn up in good style, with a prologue, which runs as follows:

> LET us pray, dearest brethren, let us pray and implore God the Father Almighty, Master of heaven, earth and hell, that the omnipotent God may be the companion and protector of all our brethren and sisters who are enduring the hardships of travelling. May he bring them back in safety.
>
> Bring back, O Lord, to the longed-for soil of their native country those who have set out on a journey, that giving thanks now to thee for thy benefits and thy mercy, they may desire to be fellow-citizens of the saints, and to dwell in thy house.[3]

The Itinerary given in the breviary is in the ancient form of versicles and prayers, like a litany.

℣. Save thy servants
℟. Who trust in thee, O my God.
℣. Send us help, O Lord, from thy holy place,
℟. And defend us out of Sion.
℣. Be unto us, Lord, a tower of strength
℟. From the face of the enemy.
℣. Blessed be the Lord from day to day.
℟. May the God of our salvation make our way prosperous before us.
℣. Show us thy mercy, O Lord,
℟. And teach us thy paths.
℣. O that our ways were directed
℟. To keep thy righteous laws.
℣. God hath given his angels charge concerning thee
℟. To keep thee in all thy ways.

Most of these verses of the Psalms find a place in the Proper of the Mass for travellers.

The ceremony of the *washing of the feet* has been thought by some to be a liturgical survival of these journeys. The habit of walking barefoot or shod merely with sandals rendered the practice of washing the feet universal in the East; to show this attention to a newly arrived traveller was one of the first duties of hospitality. St. Paul speaks as if it were obligatory for Christian widows to *wash the feet of the saints.*[1]

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[1] Διδαχή, chapters xi. and xii.

[2] A similar petition occurs in the litanies of the *Testamentum D.N.J.C.*, pp. 82, 83, 87.

[3] *Missale Gothicum* (Thomasi-Vezzosi, vi. 286).

But the ceremony to which we allude does not form part of the Liturgy of travellers; it is done in remembrance of the Last Supper, after which Christ washed the feet of His Apostles.[2] As related in the Gospel, that act of our Lord has unmistakably the character of a rite and a purification. In some churches the ceremony of baptism was accompanied by the washing of the feet.

At the present day in the Latin Church the Pope, bishops and abbots perform this rite on Holy Thursday. During the ceremony a series of antiphons are sung, some of which are taken from the Gospel of St. John (xiii.), in which this event in our Lord's life is narrated:

> After the Lord had risen from supper, he put water into a basin, and began to wash the feet of his disciples. He left them this example:
>
> Where charity and love are, there God is.
> The love of Christ hath gathered us together in one.
> Let us rejoice and be glad in him.
> Let us fear and love the living God: and let us love him with a sincere heart.
> Where charity and love are, there God is.
> When therefore we are gathered together in one,
> Let us take heed not to be divided in mind.
> Let malignant quarrels cease, let all strife cease;
> And let Christ our God be in the midst of us.
> Together also with the blessed may we see
> Thy face in glory, Christ our God,
> A joy that is immense and good
> For endless ages. Amen.

The rite, however, has not here any connection with baptism, nor even with practices of hospitality; it is simply indicative of charity and humility.

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[1] *Si sanctorum pedes lavit* (1 Tim. v. 10).

[2] In the ceremony of the washing of the feet, as given in the *Missale Gothicum*, allusion is made both to the Last Supper and to travellers. Thomasi, vi. 290 and 402.

CHAPTER XXX

THE SICK

Man, born of woman, living but a short time, is full of miseries.—Job. xiv. 1.

EVERY human life has its beginning, its zenith, its decline, its end. The route may be more or less circuitous, but none can escape the inevitable end—death. God alone had no beginning, and will have no end.

Sometimes death comes after a long life and finds only a decrepit being, already falling into decay; often it cuts short a life scarcely begun and still full of hope.

The irremediable frailty of life is graphically described in Holy Scripture:

> Man, born of woman, living but a short time, is filled with many miseries.
>
> Who cometh forth like a flower, and is destroyed and fleeth as a shadow, and never continueth in the same state. . . .[1]

In the sight of God who lives from eternity and for ever, and to whom a thousand years are as yesterday, which is past, the years of man are but an imperceptible fraction of time. The psalmist expresses this when he says:

> Our years shall be considered as a spider:
>
> The days of our years in them are three-score and ten years.
>
> But if in the strong they be four-score years; and what is more of them is labour and sorrow.
>
> For humiliation is come upon us, and we shall be corrected.[2]

To a materialist, who sees in the world nothing but the play of physical forces and various chemical combinations, sickness and death are merely necessary stages in the evolution of matter. The different phases of the decomposition of the human body into its primitive elements are phenomena which have the same interest for him as any other manifestation of life and movement. The molecules of matter, after having played their part in the composition of a body in which perhaps they have been raised to the noblest life, in the brain of some thinker or artist, will fall back into the eternal vortex and will continue their course of migrations through the world.

But when brought face to face with a bereaved mother, or with the despair of a sick man who feels that he is being snatched away from those he loves and drawn towards death by an invisible hand, the strength of his convictions is shaken; he recognizes the great sadness of life, and he also begins to seek a remedy and a solution to the problem of sorrow, beyond the world of scientific observation.

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[1] Job xiv. 1.

[2] Ps. lxxxix.

The Church agrees with Science in admitting the incurable frailty of all human life; but, far more eloquently and effectually than does Science, she teaches this truth to her children to put them on their guard against the danger of being carried away by their passions; she gives them the key to the mystery of suffering and death. At the same time, like a strong and tender mother, she takes her place beside the sick-bed of her child as he lies struggling and atoning; she consoles him, she soothes him with her prayers, she speaks words of hope to him and ministers to him with her resourceful and inexhaustible charity.

The un-Christian habits of the present time have thrown a veil of mourning and fear over these ceremonies; but as originally conceived they are full of hope, almost of joy, and always of consolation.

The assistance which the Church so lavishly bestows upon the sick falls under three heads:

1. Mass and Viaticum.
2. Extreme Unction and the visitation of the sick.
3. The recommendation of the departing soul.

1. *Mass for the Sick and Holy Viaticum.*—According to the earliest conception the Mass is offered for the whole Christian community and even, in a general way, for the whole world. The Litany particularized those of the faithful for whom special prayers were asked, priests, widows, orphans, travellers, captives, etc. One of the prayers for Good Friday, which has been already quoted, runs as follows:

> LET us, dearly beloved, beseech God the Father almighty to purge the world from all errors; *to take away diseases;* to keep off famine; to open prisons; to loose chains; to grant to travellers return; to the sick health; to mariners a port of safety.
>
> Let us pray. Let us kneel.
>
> Arise.
>
> Almighty and everlasting God, the consolation of the sorrowful, the support of the afflicted, may the prayers of those that cry to thee in any tribulation reach thy ears; that all may rejoice that thy mercy helped them in their need. Amen.[1]

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[1] In the prayer of the faithful (*Apostolic Constitutions*, lib. viii. 10) petition is made "for our brethren exercised with sickness, that the Lord may deliver them from every sickness and disease, and restore them sound unto his holy Church."

Those who assisted at Mass made the offering for those who were absent, for the sick, and for the dead.

Later on something more than this was wished for—namely, that the fruits of the Mass might be applied in a special manner to some particular need; from this desire sprang special Masses for the sick, for the dead, for travellers, etc.

These Masses also contained prayers written for the occasion. In the oldest known liturgical manuscripts there are special prayers for the sick, or, as we should say now, a Mass for the sick. In our modern missal this Mass has, for Epistle, the well-known passage from the Epistle of St. James,[1] in which will be found the text, quoted farther on in this chapter, on the subject of Extreme Unction. The Gospel is St. Matthew's account of the cure of the centurion's servant (c. viii.).

The style of the collect is ancient:

> ALMIGHTY, everlasting God, the eternal salvation of those who believe; hear us in behalf of thy servants who are sick, for whom we humbly crave the help of thy mercy, that, being restored to health, they may render thanks to thee in thy church. Through our Lord Jesus Christ. Amen.

But that Mass should be said for the sick did not suffice. Unable to be present at the Christian assemblies, confined to his bed by suffering, the sick man was ever in close union with his brethren; he participated, as they did, in the Body and Blood of our Lord. As we have said, Holy Communion was carried to the absent and to the sick.[2] This practice, which dates from the earliest ages of the Church, has subsisted to the present day. The ritual used on these occasions is very simple, and differs only in a few formulas from the ordinary rite of giving Holy Communion. The reason for this will be easily understood when it is borne in mind that the communion of the sick is closely connected with the sacrifice of the Mass, and does not, in reality, constitute a separate ceremony.[3]

2. *Extreme Unction and the Visitation of the Sick.*—The Church has another sacrament in reserve for the sick, one of those sacred acts which are the official, authentic means by which God communicates His grace to the faithful.

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[1] Jas. v. 14.

[2] See above, p. 263.

[3] The comments of certain Protestants on changes in custom, as to the place of Holy Communion before or after Extreme Unction, are therefore groundless. Communion given as Viaticum is evidently connected, not with Extreme Unction but with the Mass. *Cf.* Smith, *Dictionary of Christian Antiquities: Unction.*

It is, so to say, a credential letter for heaven which God never refuses to accept.

In the Christian idea every important phase of life has a corresponding supernatural action. If, therefore, birth, the passing into adult age, the entrance into the married state or into the priesthood, the return to a supernatural life after grievous sin—if each of these is marked by a sacrament, it is fitting that illness and death should also have their sacrament, and that man when in physical suffering and exposed to death should be fortified, comforted, and reassured. It is not surprising that Protestants, beginning with Leibnitz, should admire this ordinance of the Catholic Church.

The Gospel tells us that the Apostles, following their Master's injunction, *anointed with oil many that were sick.*[1] St. James in his Epistle wrote as follows to the Christians of his time:

> Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord;
>
> And the prayer of faith shall save the sick man, and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.[2]

This passage has always, even as long ago as the time of Origen, been understood as an allusion to the sacrament of Extreme Unction.[3]

Every sacrament consists of a formula expressing an idea, and of an outward ceremony which, with the help of a symbol, translates the idea into another language, and thus accentuates it. A sacrament may be compared to a medal or coin, its material, copper, gold or silver, being taken to represent the symbol or element of the sacrament, and the inscription on the medal, which determines its value and meaning, taking the place of the formula.

The symbol in this case is oil, so much used in the Liturgy; in the sacrament of Extreme Unction it signifies something soothing, remedial, purifying. In former times athletes used to anoint themselves with oil before they wrestled, to make their limbs supple and to enable them to escape more easily from their adversary's grasp. Now, illness is a combat, especially when the illness ends in death; according to the etymological meaning of the term, it is the *agony;* the sick man must therefore be prepared for the struggle.

The oil for the sick is blessed on Holy Thursday, at the same time as the oil of catechumens and the chrism. The solemn ceremony then performed has already been described and it is therefore unnecessary to speak of it again; but it should be remembered that, if an adequate idea of either baptism on the Liturgy of the sick is to be obtained, the above-mentioned ceremony must be studied, as being the completion of these rites.

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[1] Mark vi. 13.

[2] Jas. v. 14.

[3] Orig., *Homil. II. in Levit.* (notwithstanding Warren, in the *Liturgy and Ritual of the Ante-Nicene Church,* p. 161); *cf.* also Chrysost., *De sac.,* lib. I. viii., etc.

Extreme Unction is now usually given after Holy Communion; it may, however, be administered without Communion and at any hour. On entering the sick person's house the priest greets all who dwell there in these terms:

> MAY everlasting felicity, divine prosperity, serene gladness, fruitful charity and perpetual health come into this house when we humbly enter: may Angels of peace be here, and may all evil discord depart from this house.
>
> Let us pray and beseech our Lord Jesus Christ that blessing he will bless this tabernacle and all who dwell therein; may he give them into the keeping of a good angel . . . may he deliver them from all fear and vouchsafe to preserve them in health in this dwelling. Amen.

The priest then blesses the sick person in the name of the Father and of the Son and of the Holy Ghost, and begins the anointing. He first anoints the eyes, saying:

> Through this holy unction and through his most tender mercy may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

He goes on with the unctions for the other members of the body, repeating the same prayer; he anoints those ears which perhaps willingly listened to scandal, calumny, and disedifying conversation; those lips, purified, indeed, in baptism, yet becoming again the instruments of sin, whence have fallen bitter words, evil counsel, lies, frivolous talk; those hands and feet which were given to man that he might fulfil his mission on earth, doing the manual labour of a good workman or practising the higher and more difficult craft of the artist, or wielding pen and sword in a good and holy cause; and yet perhaps these members have been employed in futilities if not in wrong-doing. The senses need to be purified anew, and the traces of sin effaced by anointings with holy oil, made with the sign of the Cross of salvation.

Then, pure as in the long past days of his baptism, the Christian can look back with less anguish at his life fast drawing to its close—that life in which so much is left unfinished, and in which there is perhaps so much that he regrets—and he can look forward more calmly to the new life which is opening before him.

> LOOK down, O Lord (so prays the priest), upon thy servant N., fainting in the infirmity of his body, and revive the soul that thou didst create; that amended by chastisement he may feel himself saved by thy remedy. Through Christ our Lord. Amen.

While this ceremony is being performed it is usual for those present to recite the seven penitential psalms, a custom which dates from the fourth or fifth century. The sick person, if able to follow what is being said, will find in them the true and eloquent expression of his feelings.

In spite of the name of *Extreme Unction,* which indeed has not always belonged to it, and notwithstanding the almost universal belief, it must not be supposed that this sacrament is intended by the Church only as the immediate and final preparation for death. It is in reality the sacrament of the sick, the *anointing of the sick,* the object of which is to cure both soul and body; it can be received more than once in a lifetime. It is want of faith which makes Catholics put off receiving it until all hope of recovery is past, and the sick person, doomed to an inevitable and speedy death, is no longer in a state to respond to the sacramental action. For that last hour, for that final struggle, there is yet another rite, of which we shall speak presently, the *recommendation of the departing soul.*

A few words must first be said about the visitation and spiritual care of the sick; it is one of the duties of a priest, especially of a parish priest. Decrees of the earliest councils make it binding upon them, and frequently remind them of its obligation. There is a ritual entitled *Of the care of the Sick* which is worth studying; it consists of psalms and prayers, with passages from the Gospel narrating the cures wrought by our Saviour, the reading of which is calculated to comfort the sick. According to an ancient rite, the existence of which is attested by St. Augustine, not only were passages from the Gospel read, but the holy book itself was placed on the sick person's head in token of his faith in the truth of Christ's teaching and in His power to heal.

The priest lays his hands on the head of the sick person, repeating the words of the Gospel: "*They shall lay their hands upon the sick and they shall recover.*"[1] This is another universal and very old custom.

Several prayers employed in this function are ancient and are to be found in the Gelasian or Gregorian sacramentaries. Two examples may be given here:

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[1] Mark xvi. 18.

O GOD, whose property it is always to have mercy and to spare, receive our supplication, that we and this thy servant who are bound by the chain of sin may be mercifully absolved by the clemency of thy loving-kindness.

O God, the sole support of human weakness, extend the power of thy help to thy sick servant, that succoured by thy mercy, he may be found worthy to be restored safe and sound to thy holy church. Through our Lord Jesus Christ. Amen.[1]

The passages from the Gospel and the psalms vary considerably in different rituals. It is easy to see that the Church gives here only a suggestion; each one can choose for himself out of Holy Scripture that which is most applicable to his condition.

3. *The Recommendation of a Departing Soul.*—Lastly, when the end comes, when the dying person is about to enter eternity, certain prayers are recited to assist him in the final struggle. These prayers form one of the oldest portions of the Liturgy. M. le Blant, after a careful examination of the question, has proved that our ritual resembles in this particular a ninth-century ritual, that of Prudentius, Bishop of Troyes.[2] But the origin of most of these prayers is more ancient, and the same writer has found fragments of them in early Christian epitaphs.[3]

A great resemblance may also be observed between these prayers and those of the martyrs which have been quoted in a previous chapter;[4] the subject of both is the same. Thus our ritual of preparation for death is connected perhaps in its very origin with the ante-Nicene ritual of preparation for martyrdom.

The office begins with a litany, curious on account of the invocations addressed to holy Abel, holy Abraham, the choirs of the just, and the patriarchs. Invocations in this form, of saints of the old law, are of very early date; the litany in this case is abbreviated, and there are special invocations suitable to the occasion:

From the peril of death,
From an evil death,
From the power of the devil, deliver him, O Lord.

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[1] A third prayer, *Grant, O Lord, we beseech thee,* etc., will be found on p. 172.

[2] It is edited in Migne, *P. L.*, t. cxv.; and more completely by Dom Martène, I.

[3] For a list of his works, see Chapter XXXIII., p. 299, n. 1.

[4] Chapter XIV., p. 116 *et seq.*

In ancient liturgies there are many other invocations, such as:

> Deliver his spirit from the place of suffering,
> We beseech thee, hear us.
> That he may await with confidence the day of judgement,
> We beseech thee, hear us.
> That he may contemplate the supreme joys of everlasting life,
> We beseech thee, hear us.

The three long prayers which follow are ancient; the first is particularly beautiful:

> GO forth, O Christian soul, from this world, in the name of God the Father almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who was poured out upon thee; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the Patriarchs and Prophets; in the name of the holy Apostles and Evangelists; in the name of the holy Martyrs and Confessors; in the name of the holy Monks and Hermits; in the name of the holy Virgins and of all the Saints of God: may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

Thus the whole court of heaven, the Church triumphant, is gathered around the dying bed of one who is himself a member of the Church, to help him in his passage through death to another life.

The same idea runs through the third prayer, which summons the souls of all the blessed to meet the departing soul; it is taken from a letter of St. Peter Damian, a celebrated monk of the eleventh century, who died Cardinal Bishop of Ostia. For many years he carried on a fierce struggle against the abuses practised by the clergy of his time, and endeavoured to bring about certain reforms in the Church. Terribly severe towards unfaithful priests, he was gentle and tender with the poor and lowly. The following is an extract from his letter; it is in keeping with the best traditions of Christian prayer:

> I COMMEND thee to almighty God, dearest brother, and consign thee to the care of him whose creature thou art; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker who formed thee from the dust of the earth. When,

therefore, thy soul shall depart from thy body, may the resplendent multitude of the Angels meet thee; may the court of the Apostles receive thee; may the triumphant army of glorious Martyrs come out to welcome thee; may the splendid company of Confessors, clad in their white robes, encompass thee. . . .

May Christ deliver thee from torments, who was crucified for thee. May he deliver thee from eternal death, who vouchsafed to die for thee. May Christ, the Son of the living God, place thee within the ever-verdant gardens of his paradise, and may he, the true Shepherd, acknowledge thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand in the midst of his elect.

Mayest thou see thy Redeemer face to face; and standing always in his presence, behold with happy eyes the most clear truth. And set thus among the companies of the blessed, mayest thou enjoy the sweetness of the contemplation of thy God for ever and ever. Amen.

The other prayers, the passages from the Gospel, with St. John's account of the Passion, and the Psalms, need not be quoted here; only one more prayer shall be given: it is in the form of a litany, which is very old, and recalls the prayers in preparation for martyrdom already quoted. From its subject-matter it would certainly appear to be ante-Nicene; it seems to be the legend of the frescoes on the walls of the catacombs, or of the bas-reliefs sculptured on the ancient sarcophagi.

DELIVER, O Lord, the soul of thy servant from all the dangers of hell, and from the snares of torment, and from all tribulations. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from Ur of the Chaldees. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his sufferings. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and from the flame of fire. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, King of the Egyptians. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the den of lions. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the burning fiery furnace and from the hands of the wicked king. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from false accusation. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hand of King Saul and from the hand of Goliath. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison. Amen.

And as thou deliveredst thy most blessed Virgin and Martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this thy servant, and make it to rejoice with thee in the delights of heaven. Amen.

There could be no better preparation for death than these prayers; confidence will spring up afresh in the heart of the Christian as he recites them, and needless terror will pass away. He will realize anew the strength of the bond which closely unites him to Christians on earth who are praying for their suffering brother, and to the blessed in heaven who are members of the same Church and who are waiting to present him before the throne of God.

CHAPTER XXXI
ORDINATION

CHRIST gathered around Him during His mortal life a band of disciples who followed Him and daily listened to His teaching. Out of their number twelve were specially chosen to be His Apostles, and these He sent to preach to Jews and Gentiles alike;[1] He gave them the power which He Himself possessed of casting out devils and curing the sick. "In my name," He said, "they shall cast out devils . . . they shall lay their hands upon the sick."[2] When He instituted the Eucharist He said to them: "Do this for a commemoration of me."[3] He had taught during His life, and He gave them authority to teach: "Going therefore, teach ye all nations, teaching them to observe all things, whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. . . . Preach the Gospel to every creature."[4] He had been baptized in the waters of the Jordan, and desired that His Apostles should baptize: "Baptizing them (the nations) in the name of the Father, and of the Son, and of the Holy Ghost."[5] He had forgiven sins; He said to the Apostles: "Amen, I say to you, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven."[6]

In virtue of our Lord's words, then, there was to be a class of men in the Church having the right to teach, to baptize, to consecrate the Holy Eucharist, to bind and loose, to remit or retain sin, and to lay hands on the sick: such is the Catholic priesthood or hierarchy. Its powers are derived from the promises of Christ; the priesthood receives its mission from Him and continues His ministry upon earth.

This is not the place for an archæological or historical discussion on the apostolic origin of the episcopate and the priesthood. It is enough to say that the testimony of the first and second centuries proves that from the very beginning the Apostles preached, celebrated the Eucharist, and founded churches, governing them with plenary authority; of this there is evidence in the Acts of the Apostles and in the Epistles, especially those of St. Paul. They claimed to be the representatives of Christ, His ministers, His Apostles, the witnesses of His resurrection, and thus they made fast to the rock which is Christ the first link of the Catholic hierarchy, which forms an unbroken chain from the Apostles down to our own Bishops and priests.

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[1] Matt. xxviii.; Mark xvi.

[2] Mark xvi.

[3] Luke xxii. 19.

[4] Matt. xxviii.; Mark xvi.

[5] Matt. xxviii.

[6] John xx. 23; Matt. xviii. 18.

After this began what may be called the second period of the hierarchy. The Apostles were dead; after them, and even during their lifetime, we find colleges of deacons, of priests or *elders,* presided over by the bishop, in whose person the apostolic succession was invested. Any difficulty which may have occurred later in defining the three degrees of the hierarchy, with the precise limits of their powers during this second period, was due partly to the scarcity of documents and their obscurity, partly to the circumstances in which the apostolic succession was handed down. The transmission of power could not take place everywhere at the same time and under the same conditions, the Apostles having died at different times. A bishop being closely united to the college of priests who surrounded him, and acting only in concert with them, it sometimes happened that the terms used to designate these ministries with their different degrees of authority (*episcopus, sacerdos, presbyter*) were sometimes wrongly used or used collectively.

Even if it be admitted that in some countries there may have been a little uncertainty, that in some towns there were, perhaps, several bishops for different nationalities, or that rivalries introduced an element of confusion in certain places, still it is an indisputable fact that towards the beginning of the second century, when St. John, who survived all the other Apostles, had just died, there was in every one of the Christian churches a bishop or head of the community, and a college of priests and of deacons or ministers of a grade inferior to his own. Now, even were there no evidence available for the preceding period, this fact alone—that from the second generation after the Apostles the hierarchy, with its three degrees, was everywhere established—would suffice to prove its apostolic origin, for a change of such importance in the organization of the early Church could never have come into operation everywhere simultaneously without leaving some traces in contemporary history of such a sudden revolution.[1]

Bishops, priests, and deacons constituted the three superior degrees of the hierarchy. In consequence of the development of Christian communities and of the Liturgy, other offices were created. The deacons, whose task had become too heavy, were obliged to leave part of it to the *subdeacons. Acolytes,* too, may be considered as a subdivision of the diaconate; they, like the subdeacons, helped the deacons in their work and assisted them at the altar.

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[1] The reader is referred to a dissertation in which I have developed this argument: *Les origines de l'épiscopat* (*Revue historique et archéologique du Maine,* 1895).

Exorcists formed an order apart, whose special function was to cast out devils; *lectors* were appointed to read the lessons during the synaxis and to sing; *door-keepers* were to attend to the doors and to see that order prevailed in the Christian assemblies. After some time other offices were added; there were *cantors* for the Divine office, and *fossores* on account of the growing importance of the cemeteries. A celebrated letter of Pope St. Cornelius, in the middle of the third century, gives the following enumeration of the different grades in the hierarchy: Under the bishop were priests, deacons, subdeacons, acolytes, exorcists, lectors, and door-keepers, just as at the present day.[1] But evidence is found of the existence of some of these ministers at a much earlier date; for instance, there is an epitaph of a lector about the end of the second century.

From this slight sketch it is clear that these offices were not originally considered as so many steps which must necessarily be mounted before the higher grades could be reached, like a kind of ladder at the top of which was the episcopate. A great many of these ministers remained door-keepers or exorcists or acolytes all their lives; others became bishops without having filled each office in succession. It was not until much later that it became a rule to pass a certain time of probation in the exercise of each function before passing on to the next degree.

The offices are conferred on the ministers by a sacred rite, an *ordination,* and the whole constitutes the sacrament of *Holy Orders,* which is not divisible, but in which all ministers participate to a certain degree.[2]

This rite holds an important place in the Liturgy and cannot be passed over in silence. According to the discipline of ancient times, the laity were expected to assist at the function, and even to take part in it, for it was they who pointed out the ministers to the pontiff who ordained them. It should always be borne in mind that the members of the sacred hierarchy are not a separate caste; they are ministers of the Christian people and work for them; it is to the interest of the laity, therefore, to have none but good ministers, and in the ceremony of ordination they ought to unite their prayers with those of the consecrating bishop. Lastly, the Christian priesthood being instituted especially with a view to the

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[1] Eus. *H. E.,* vi. 43. The minor orders were not the same everywhere.

[2] Strictly speaking the priesthood (including the episcopate), diaconate and subdiaconate are the only ones considered as sacred or major orders, and the episcopate, priesthood and diaconate confer the *sacrament* of Order. On this point, however, there are differences of opinion among theologians.

Sacrifice which is the centre of Christian worship, the laity would have but an imperfect idea of the Holy Eucharist did they not know the rites used in the ordination of ministers who have to fulfil such-and-such special functions in the Mass.

The ceremony of ordination has undergone certain changes in the course of time, but its origin is very ancient. In the documents already frequently quoted, which represent liturgical tradition at least as far back as the fourth century, the *Canons of Hippolytus*, the *Apostolic Constitutions*, the *Pontifical of Serapion*, the *Testament of our Lord*—in all these are to be found formulas of ordination.[1] The greater part of the formulas and rites in present use belong to the ancient prayer of the Church.

This Liturgy consists of admonitions, in which the consecrating bishop reminds the ministers of the duties to which their new offices bind them and of the dispositions in which they should undertake them; in addition there are prayers, prefaces, and a certain number of external rites.

The first four ordinations, constituting what are known as the *Minor Orders*, are all drawn up in the same style and are very simple.[2]

Door-keepers, who were to have the care of the church, and who were practically very much the same as our sacristans, were made to touch the keys of the church which they were to have in their charge; they rang the bell, for it was to be their office to summon the faithful to the services. The bishop in his admonition points out their functions as follows:

> It is the duty of door-keepers to ring the bell, to open the church and sacristy, and to hold the book open before him who preaches.

The duties of the lector were of a higher order:

> The lector's office is to read that which is to be the subject of the sermon (at that time the preacher commented on what had been read from the Holy Scriptures), to sing the lessons, to bless the bread and the new fruits.

The bishop charged them to read clearly and distinctly, and to turn to their own profit what they had to read to the laity.

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[1] Very beautiful formulas are also to be found in the works attributed to St. Denis the Areopagite; whatever may be thought of their authenticity these certainly represent an ancient tradition. The actual ceremonies in the Pontifical are held by Mgr. Duchesne to have been taken partly from the ancient Gallican ritual and partly from the Roman.

[2] The tonsure is not a degree of the hierarchy. It simply indicates that the recipient is separated from the laity and belongs henceforth to the clerics; that is, to those from among whom the Church chooses her ministers. He is considered as belonging to God and shares in all the privileges of clerics.

Then he made them place their hands on the *lectionary*, which contained all the lessons from Holy Scripture.

In a previous chapter dealing especially with the subject we saw the importance of exorcists during the first centuries and of the functions they performed. It was their office to lay their hands on demoniacs and to pronounce the formulas of exorcism. The bishop said to them:

> Do you, who drive out devils from the bodies of others, strive to cast out from your own souls and your own bodies all impurity and malice, and take heed lest you yourselves yield to those whom by your ministry you are charged to put to flight.
>
> Learn from your office to keep your own vices under control, that the enemy may find nothing in your conduct which he can claim as his own. For you will never have much power over devils in others until you shall have overcome his malice in yourselves.
>
> Thus may God grant you to act by His Holy Spirit.

The book was then given to them in which at that time the formulas of exorcism were contained. These have now for the most part been incorporated in the *Pontifical* or in the *Missal*, and one or other of these books is given to them with the words:

> Take this book and commit it to memory, and receive power to lay hands on energumens, be they baptized or be they catechumens.

This form of ordination corresponds in every particular with the text of the fourth Council of Carthage, which runs thus: "When exorcists are ordained they receive from the bishop's hands a book, in which exorcisms are written, and the power is also given them of laying hands on energumens, whether baptized or catechumens."

The name of *acolyte* (ἀκόλουθος, one who follows or accompanies) indicates that this order of clerics was instituted at a time when Greek was still the official language of the Roman Church; acolytes are mentioned, indeed, in the letter of St. Cornelius. In spite of a recent discussion respecting the origin of their ministry, it is impossible to regard it as anything else but a development of that of the deacon, whose auxiliaries they were, together with the subdeacons. They took part in the service of the altar, lighted and carried the tapers, and served the water and wine for the Eucharist.[1]

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[1] M. Harnack tried to prove that these ministers, like the door-keepers, were but an imitation of a religious institution of pagan Rome; but the hypothesis is insufficiently supported. *Ursprung des Lectorats*, etc., in *Texte u. Untersuch.*, 1886. *Cf.* Duchesne, *Bull. crit.*, 1886, pp. 366 *et seq.*

The prayer of the bishop, beautiful in its symbolism, indicates the character and nature of their functions:

> HOLY Lord, almighty Father, eternal God, who by our Lord Jesus Christ thy Son and by thine Apostles didst send the clear shining of thy light into this world; and who, to abolish the ancient decree by which we were doomed to death, didst fasten it to the glorious standard of the cross, upon which thou didst will that Christ should shed blood mingled with water for the salvation of the human race, do thou deign to bless these thy servants in the office of acolytes, that they may faithfully serve at thy holy altars and may minister the water and wine to be transformed into the blood of Christ thy Son in the Eucharistic offering.
>
> Kindle, O Lord, their minds and hearts with the love of thy grace, that, illumined by the brightness of thy glory, they may faithfully serve thee in thy holy Church. Through the same Christ our Lord. Amen.

The subdiaconate, diaconate, and priesthood constitute what are called, on account of their greater importance, *major orders*. The ritual for conferring them is more solemn than that for minor orders.

The ceremony for the ordination of subdeacons resembles the preceding in some points, but, like other great liturgical rites, it contains a litany. The promises made by subdeacons are irrevocable. They approach the altar, as do the deacons; during Mass they pour wine mixed with water into the chalice; they will have charge of the altar linen and sacred vessels; to obtain for them the grace of ordination there is need to make use of the greatest means the Liturgy affords; all the saints of paradise are therefore invoked on their behalf, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the angels of heaven.

Priests, deacons, and subdeacons are prayed for collectively in the litany, special invocations being added for those about to be ordained:

> That thou wouldst vouchsafe to bless these elect.
> We beseech thee, hear us.
>
> That thou wouldst vouchsafe to bless and sanctify these elect.
> We beseech thee, hear us.
>
> That thou wouldst vouchsafe to bless, sanctify, and consecrate these elect.
> We beseech thee, hear us.

In his admonition the bishop urges very strongly upon the new ministers the necessity of henceforth leading more austere and chaste lives, that they may set a good example to the laity.

Then the book of Epistles is given to them and the insignia which they are to wear when serving at the altar—namely, the *amice,* the *maniple,* and the *tunic.*

The first of these—the *amice*—is a piece of linen which is now worn round the neck during ecclesiastical functions. Its precise origin is not known, but it is believed to have been a kind of veil worn on the head, and is symbolically compared to a helmet. The *Pontifical* suggests another meaning, in keeping with the manner of wearing the amice in the Latin Church; it signifies the reserve with which the subdeacon should speak.

The *maniple,* which is worn on the left arm, was originally a sort of napkin (*mappula*) used by the ministers in the exercise of their functions. The *tunic,* called in the *Pontifical* a "tunic of joy," was an ordinary garment, very simple and without sleeves, worn by the ancients as an under-garment and called by them the *colobium;* it is now the special vestment of the subdeacon at sacred functions. These vestments and others worn by deacons and priests, of which we shall speak later, are old Roman garments.

It has been observed, apropos of ancient customs, that the Liturgy is very conservative; what has just been said is another proof of this. The study of the sacerdotal vestments of the present day is in itself an archæological lesson on Roman dress.

The ordination of deacons and priests is even more solemn than that of subdeacons, and the rites and formulas therein preserved date from the earliest times.

Before beginning the bishop turns to the people and asks if any one has any complaint to bring against the candidates or if any one has an objection to urge against their ordination. This is a survival of the time when ministers were elected and presented to the bishop by the laity.

In both ordinations there is a Preface and long admonitions, followed by the imposition of hands, which is the oldest form of ordination. In the Acts of the Apostles we read that St. Paul and St. Barnabas were both ordained by the imposition of hands.[1] St. Paul wrote to Timothy: "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood."[2] It is, as we have seen, one of the most ordinary ceremonies in the administration of the sacraments, and has many meanings. In this case the bishop, by the ceremony in question, invokes God's blessing on the candidates, and communicates to them the grace of the Holy Spirit. The meaning of the rite is clearly set forth in the prayer which accompanies it.

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[1] Acts xiii. 3.

[2] 1 Tim. iv. 14.

The imposition of hands in the case of deacons about to be raised to the priesthood is especially solemn. After the bishop, all the priests present extend their hands over the heads of those to be ordained, while the pontiff says the following prayer:

> LET us pray, dearest brethren, to God the Father almighty to multiply his heavenly gifts upon these his servants whom he has chosen for the office of the priesthood; that what they receive from his mercy they may carry out by his help. Through Christ our Lord. Amen.
>
> Let us pray.
> Let us bend the knee.

The deacon replies:

> Rise up.

The bishop continues:

> HEAR us, we pray thee, O Lord our God, and pour forth upon thy servants here present the blessing of thy Holy Spirit and the grace of the priesthood: that thou mayest ever fill with the abundance of thy grace those whom we offer to thy clemency. Through our Lord Jesus Christ. Amen.

In the Preface said at the ordination of deacons the bishop tells them that henceforth they have the right to serve at the altar, to preach, and to baptize. They are compared to the Levites of the old Law who served in the Temple.

The vestments that they are entitled to wear when officiating at the altar are the *stole* and *dalmatic,* and the book of the Gospels is given to them.

The *stole* is for priests and deacons what the *pallium* used to be for bishops—the distinguishing mark of their dignity. This vestment would seem to have been originally a kind of handkerchief or neckcloth. By some it is thought to have been derived from a tunic with a richly adorned border; by degrees the border is supposed to have become the principal part, and at last was used alone without the tunic.

The *dalmatic* is a tunic with sleeves. This garment, which was usually white with bands of purple, was borrowed by the Romans from the Dalmatians, and became later a distinguishing badge. Worn at first by bishops and by the Pope himself, it was afterwards reserved for the deacons. But such is the force of tradition that, in memory of its primitive use, the bishop at a pontifical Mass still wears, under the chasuble, the dalmatic and tunic, vestments which now belong respectively to the deacon and subdeacon.[1]

The distinctive vestments for priests are still the *stole*, worn crossed over the breast, while the deacons wear it over the left shoulder, and the chasuble (*planeta, pænula*). This latter was originally a large round cloak without sleeves, having an opening in the middle through which to pass the head, and lifted up in folds over the arms; it was a garment indicative of high rank worn by magistrates and other dignitaries. Priests were allowed to wear it as a mark of distinction.[2]

Many of these garments were once worn by priest and layman alike; but, while fashions changed, the Church in her Liturgy remained faithful to the traditions of Roman dress, contenting herself with giving an ecclesiastical form to these different vestments. Each of them has, in the *Pontifical*, a symbolic meaning, and reminds the ministers of the dignity, modesty, purity, and holiness which ought to be theirs.

In the admonition addressed to them at their ordination, and in the Preface said during the ceremony, priests are compared to the seventy elders whom Moses chose to help him in governing the people of God, and to the seventy-two disciples sent by our Lord to preach the Gospel.

The ordination of a priest contains also the rite of anointing. Kneeling before the bishop, the candidate holds out his hands, which are to be used to consecrate the Body and Blood of our Lord. The bishop anoints them with the oil of catechumens in the form of a cross, saying:

> VOUCHSAFE, O Lord, to consecrate and sanctify these hands by this anointing and by our blessing, that whatsoever they shall bless may be blessed, and whatsoever they shall consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ. Amen.

After the unction the bishop presents them with the chalice and paten, together with the elements of the sacrifice, saying as follows:

> Receive the power to offer sacrifice to God, and to celebrate Mass for the living and for the dead. In the name of the Lord. Amen.

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[1] On ecclesiastical costume *cf.* Duchesne, *loc. cit.*, chapter xi., Martigny and Smith in the dictionaries previously quoted, besides liturgists in general and treatises on ecclesiastical antiquities. The subject has been treated recently at greater length by Fr. Braun, S.J., *Die priesterlichen Gewaender des Abendlandes*, Herder, 1897 (vol. i.).

[2] The alb, of which the rochet and surplice are modified forms, was originally the under-tunic drawn close at the waist with a cord. The surplice is now commonly worn by all clerics.

The ordination of priests, as of the other ministers, takes place during the first part of the Mass. After the anointing of which we have spoken, the Mass proceeds, the Alleluia or the tract being sung, followed by the Gospel. From the offertory onwards the newly ordained celebrate Mass together with the bishop, a relic of the very early times when the bishop offered the Holy Sacrifice surrounded by his priests, who concelebrated with him. After the Communion the Apostles' Creed is recited by the priests, to remind them that they undertake to preach the pure apostolic doctrine contained in that formula. The bishop again lays his hands on their heads, giving them power to remit sin. The Mass is concluded without further interruption, except for a last admonition to all who have taken part in the ordination.

The consecration of a bishop is surrounded with a far greater display of pomp and ceremony. First, there is the verification of the apostolic letters stating that the election has been made in due form and has been confirmed by the Pope. Then the bishop, in a long formula, takes an oath of obedience to the Holy See and to the rules and laws of the Church, and promises to keep faithfully the ecclesiastical revenues, the administration of which is confided to him.

Next the examination of the bishop-elect takes place to ascertain whether he is ready to assume all the duties of the episcopal office, whether his belief is in accordance with that of the Church, and whether he is prepared to defend every one of its Articles. After these preliminaries Mass is begun, the bishop-elect saying it with the consecrating bishop as far as the Gradual inclusively; it is here that the ordination ceremony, properly so called, takes place.

The consecrating prelate begins by defining the duties of a bishop, which consist in judging, in interpreting (the Holy Scriptures), in consecrating, in ordaining, in offering sacrifice, in baptizing, and in confirming. The litanies are sung, as in conferring major orders; the Preface is very detailed, setting forth in sublime language the duties and prerogatives of the episcopate. In it allusion is made to the priestly unction, and at this point the prelate pauses to anoint the bishop-elect. The unction is made on the hands, as for priests, and also on the head; but on this occasion the bishop uses the holy chrism.

The insignia of the episcopate are then given to the newly consecrated bishop; first, the crosier, or staff, symbol of the pastoral office, then the ring, symbol of the union that exists between him and his Church, and the book of the Gospels which he is commissioned to preach to the people.[1] The

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[1] The crosier and ring as insignia of episcopal rank were in use before the seventh century; some archæologists give an even earlier date, the fourth or fifth century. The mitre, a very ancient form of head-dress, did not become a distinctive mark of a bishop's rank until after the adoption of the crosier and ring.

Mass then continues as far as the offertory, when the new bishop offers to the consecrating prelate two wax candles, two loaves, and two small barrels of wine. Here we have a relic of the very ancient ceremony of the offering, made in former times by all present. It is another proof of what we have already said—namely, that the Ordination Masses have preserved many traces of primitive Liturgy.

At the end of the Mass the *mitre* is blessed; in the prayer which follows it is called "the helmet of protection and salvation"; its two sides represent the Old and New Testament. Gloves are then given to the newly consecrated bishop, expressing in the same symbolic language that the bishop must always keep pure and clean those hands which have to offer the Holy Sacrifice.

Finally, there is the ceremony of the enthronization—that is, the new bishop is made to sit on the episcopal throne, thus implying his right to preside over the Christian assembly and to preach.[1]

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[1] *Cf.* above, p. 83.

CHAPTER XXXII

MARRIAGE

MAN was not made to live alone; he is essentially a sociable being. The whole fabric of society rests on the family, consisting of father, mother, and children united together. Besides family ties, men are brought together by friendship, business, or interest; they could not live without each other.

The Church has always held virginity in honour; it raises man above his nature, makes him more like the angels, and consecrates him, soul and body, to God. Yet, bearing in mind our Lord's teaching on this subject, "He that can take it, let him take it," she considers it an exceptional state. But marriage, which was raised by God to the dignity of a sacrament, she has always held in high esteem, and has cast out from her bosom the fanatics who condemned it and who preached the doctrine of obligatory and universal virginity. Never has the union of man and woman by marriage been more excellently described than in the inspired writings. When God created man He said:

> It is not good for man to be alone; let us make him a help like unto himself. . . .

And when Adam saw the companion whom God had formed for him from his body, he said:

> This now is bone of my bone and flesh of my flesh. . . . Wherefore a man shall leave father and mother and shall cleave to his wife, and they shall be two in one flesh.[1]

The Master Himself, who came into the world to give a new law and covenant, repeated these same words:

> Have ye not read that he who made man from the beginning made them male and female? And he said: For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be in one flesh. . . . What God hath joined together let no man put asunder.[2]

The disciple, speaking in the same strain as his Master, compares marriage to the union of Christ with the Church.

> Let women be subject to their husbands, as to the Lord.
>
> Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it that he might sanctify it.

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[1] Gen. ii. 18, 23, 24.

[2] Matt. xix. 4, 5, 6.

> So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
>
> For no man ever hated his own flesh. . . .
>
> For this cause a man shall leave his father and mother and shall cleave to his wife, and they shall be two in one flesh.
>
> This is a great sacrament, but I speak in Christ and in the Church.
>
> Nevertheless, let every one of you in particular love his wife as himself: and let the wife fear her husband.[1]

The Liturgy has surrounded the Sacrament of Matrimony with graceful and expressive ceremonies, several of which have come down to us from remote ages. The Church has ever shown a refined and judicious eclecticism, for some of these rites were pagan customs; those only were excluded which were tainted with coarseness or impurity. She kept the veil, the ring, and even the bridal crown; and she blesses these with prayers which set forth their symbolic character. According to Tertullian, the ring is an image of fidelity; according to Clement of Alexandria, it is a seal, and the bride who wears it is queen and mistress of the house, having the right to affix seals.[2]

The following is an old form for blessing the ring:

> BLESS, O Lord, this ring which we bless in thy holy name, that she who wears it in marriage as a token of faith may abide in thy peace; and may she remain faithful in the integrity of the faith; may she ever live in thy love and grow old in the same; and may her days be multiplied. Amen.

The crown was often given with the following formula:

> May this servant of God, N. (the bridegroom), be crowned for the servant of God, N. (the bride). In the name of the Father and of the Son and of the Holy Ghost. Amen.
>
> May this servant of God (the bride) be crowned for the servant of God (the bridegroom). In the name of the Father and of the Son and of the Holy Ghost. Amen.
>
> O Lord our God, crown them with glory and honour.
>
> Thou hast set on their heads a crown of precious stones.[3]

Representations of these different rites may be seen on the most ancient monuments of Christian archæology, on glasses, cups, inscriptions, and on sarcophagi. Sometimes the bride and bridegroom are depicted holding each other's hands, a sign of the contract by which they give themselves to one another; above them is the monogram of Christ, the first two letters of His name, which reminds us of St. Paul's injunction: "Let a woman marry to whom she will, only, in the Lord."[1] Sometimes this teaching is expressed still more strikingly; Christ Himself is represented as placing the crowns on the heads of the bridal pair with these words: *Live in God,* or *In Christ.* An old tomb at Tolentino bears this beautiful inscription:

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[1] Eph. v. 22 *et seq.*

[2] Tert., *Apol.*, vi.; Clem., *Pædag.*, iii. 11.

[3] Martène, *De Antiq. Eccles. Rit.*, lib. 1, c. ix.

> Those whom, equal in merits, the almighty Lord unites in a happy marriage, the tomb keeps until the consummation of the world. Catervius, Severina rejoices to be still united to thee (in the tomb). May you both, by the grace of Christ, rise again equally happy!

Other epitaphs are simpler, containing only a few words:

> To the most faithful spouse, to the most gentle spouse, to Rufina who worked with me so well.

Or again:

> Cecilius to Cecilia Placida, his spouse of excellent memory, with whom he lived ten years, happily and without any quarrel.

Without a quarrel! So to live would seem to have been rare, for more than one husband has mentioned it as the highest possible praise of his wife.

> She lived with me without a dispute; she always kept the peace, she was very gentle and a stranger to discord.[2]

By ancient custom the marriage ceremony should be performed during Mass, but the two can be separated. When it took place during Mass the offering was made by the bride and bridegroom, as Tertullian tells us. In the nuptial Mass, as now given in the *Missal,* the words of our Lord, quoted at the beginning of this chapter, form the Gospel; while St. Paul's advice is read as the Epistle.

The long prayer said by the priest after the *Pater* (and therefore included in the Canon of the Mass) is very old and deserves to be known.

> O GOD, who by thy mighty power didst make all things out of nothing; who, having set in order the beginnings of the universe and made man to God's image, didst appoint woman to be his inseparable helpmeet, in such wise that the woman's body took its

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[1] 1 Cor. vii. 39.

[2] *Cf.* the excellent article on *Marriage* in Martigny's *Dict. des Antiq. chrétiennes.*

> beginning from the flesh of man, thereby teaching that what thou hadst been pleased to institute from one principle might never lawfully be put asunder: O God, who hast hallowed wedlock by a mystery so excellent that in the marriage-bond thou didst foreshow the union of Christ with the Church: O God, by whom woman is joined to man, and that fellowship which thou didst ordain from the beginning is endowed with a blessing which alone was not taken away either by the punishment for the first sin or by the sentence of the flood; look in thy mercy upon this thy handmaid, who is to be joined in wedlock, and entreats protection and strength from thee. Let the yoke of love and of peace be upon her. True and chaste, let her wed in Christ; and let her ever follow the pattern of holy women. Let her be dear to her husband like Rachel; wise like Rebecca; long-lived and faithful like Sara. . . . Let her be grave in demeanour and honoured for her modesty. Let her be well taught in heavenly lore; and may she win the rest of the blessed in the kingdom of heaven. May they both see their children's children unto the third and fourth generation, and may they reach the old age which they desire. Through the same Lord . . . Amen.[1]

The ceremony of marriage as performed apart from the Mass is now reduced to its simplest expression in the ritual. The man and woman express their consent to take each other as husband and wife; the priest blesses them, blesses the wedding ring, and says a prayer. It seems a very simple rite, very meagre indeed, compared with some ancient liturgical marriage ceremonies; but it must be remembered that the Council of Trent, in appointing this ceremonial, did not thereby proscribe the prayers and rites guaranteed and authorized by ancient custom; it was intended that they should be preserved.

The following psalm, with its refrain, used to be said or sung during the marriage ceremony:

Glory be to thee, O our God, glory to thee!
Blessed are all they that fear the Lord.
Glory be to thee, O our God, glory to thee!
All that walk in his ways.
Glory be to thee, O our God, glory to thee!
Thy wife as a fruitful vine on the sides of thy house.
Glory be to thee, O our God, glory to thee!
Thy children as olive plants round about thy table.
Glory be to thee, O our God, glory to thee!

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[1] This prayer is found in some very old liturgical books quoted by Dom Martène, Gerbert, etc.

Behold, thus shall the man be blessed that feareth the Lord.
Glory to thee, O our God.[1]

The following litany is ancient in form and very beautiful from a liturgical point of view. It was sung by the deacon :

Let us pray the Lord in peace.
The choir: Lord have mercy upon us.
The deacon: Let us pray the Lord for supreme peace and for their salvation.
Lord have mercy upon us.
For the peace of the whole world, for the prosperity of the holy churches of God, and for the unity of all, let us pray to the Lord.
Lord have mercy upon us.

The deacon went on to ask prayers, according to custom, for the Bishop, the priests, the deacons, all the clergy and the people, and lastly for the bride and bridegroom.

For the servant and the handmaid of God (N. and N.) who are now being joined in the unity of marriage, and for their salvation, let us pray to the Lord.
The people answered: Lord have mercy upon us.
That these nuptials may be blessed like those of Cana in Galilee, let us pray to the Lord.
Lord have mercy upon us.
That they may rejoice together at the sight of their sons and daughters.
Lord have mercy upon us.
That both they and we may be delivered from all trial and from all evil.
Lord have mercy upon us.
That to them and to us may be granted all that is necessary to salvation.
Lord have mercy upon us.
For to thee belong glory, honour, and adoration, to the Father, Son, and Holy Ghost, now and for evermore.
The people answered: Amen.
The deacon repeated: Let us pray to the Lord.

The priest then said two long prayers, antique in style, in which he recalled to mind the example of the patriarchs of the ancient Law and the creation of man and woman. In these prayers certain formulas from the prayer of the *commendatio animæ* occur again.[2]

We will conclude this chapter by quoting the celebrated passage in which Tertullian sums up the tradition of the Church and of the Liturgy as to Christian marriage:

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[1] Ps. cxxvii. *Cf.* Martène, *loc. cit.*
[2] Martène, *loc cit.* and above, p. 276.

> Who can tell the happiness of that marriage which is brought about by the Church, confirmed by the oblation, sealed with the benediction which the angels proclaim, ratified by the heavenly Father? Henceforth between the two there is but one flesh and one spirit. They pray together, they prostrate together, they fast at the same time, they instruct one another, exhort and support one another. Together they go to church, they take their place side by side at the banquet of God, they are united in trial, in persecution, and in joy. They sing psalms and hymns together, each striving to excel the other in singing the praises of God. To them may Christ send His peace. Whenever two are united there is He also present.[1]

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[1] *Ad uxor.*, ii., c. ix.

CHAPTER XXXIII

DEATH

It is appointed unto men once to die, and after this the judgement.—Heb. ix. 27.

THE human race, seen from the threshold of a cemetery, seems like an innumerable host driven on by some irresistible force towards a yawning gulf. At every moment whole multitudes fall into its fathomless depths. In their ranks are children who have not had time to gather even one flower by the way; and young men full of vigour, their strength untried—labourers in the world's vineyard, fallen beneath death's sickle ere the day's work had well begun. There, too, are men in their prime, and old men bent with age; these last have known what life could give; they have been young, made much of, applauded, loved, and perhaps their long experience has brought them nothing but disenchantment. No mortal can escape from this fatal destiny. On this point alone the law of human equality is enforced, a law which in every other instance is perpetually broken. Death, the great leveller, puts every one back into his own place.

In the Middle Ages the *Dance of Death* was represented with an irony that was often very bitter. The passion for equality, which exists in every human soul, was allowed to have free play; neither was that base envy excluded which, from the depths of its own misery, gazes at the fortunate ones of this world, desiring only to blacken their reputation. Death, with remorseless sneer, drags emperor, pope, king, noble lady, and knight along with him to the tomb, as well as menials and peasants. None can escape his clutches.

Here again the Church, the great consoler, steps in at the very threshold of the grave.

Respect for the dead is so universal a fact in the history of religion that it may be regarded as a relic of primitive religion, a heritage of humanity. Even those who delude themselves with the belief that all religion will one day disappear to make room for some kind of *irreligion of the future,* even they allow that the cult of the dead will outlive every form of worship.[1] The Church has done so much to revive this worship, to purify it from all alloy, to give it a more definite form; she could scarcely fail to give an important place in her Liturgy to the ritual for the dead. With that delicate and unerring tact of which we have so many proofs, she has chosen whatever was suited to her ends and put aside all superstitious practices, arranging the elements she has retained so as to make one harmonious whole. Nowhere, perhaps, has she succeeded so well as in the Liturgy of the Dead; it is a masterpiece of sincere feeling and piety.

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[1] Grant Allen, *The Evolution of the Idea of God.* London, 1897.

In presence of death, which seems to have shattered every hope, she alone can give real consolation and true hope. The austere expression of her grief is brightened by a ray of confidence in the mercy of Him who will judge the living and the dead.

The Liturgy of the Dead comprises:

1. All Souls' Day.
2. The procession and office.
3. Mass for the dead and for the anniversary.
4. The absolutions.

1. *All Souls' Day.*—This feast, celebrated on November 2, was instituted by St. Odilo, a Benedictine Abbot of Cluny, in the tenth century. As it completes the feast of All Saints, it was kept on the following day. It was only to be expected that, after having honoured the Saints of the Church triumphant, men's thoughts should turn to the members of the Church suffering, who await in purgatory the full expiation of their sins before entering heaven.

But long before this date, in the Greek Church and even in the Latin, a special day had been set apart for prayer for the dead. If not a festival of the dead properly so called, at least there were prayers for all the dead in general, and particularly for those who had no one to pray for them. Thus, as St. Augustine says, the dead who have no parents or children to pray for them have the prayers of the Church, who shows herself to be a good mother.[1]

The office for All Souls' Day now comprises Vespers, Matins and Lauds, Mass and the Absolution. This office does not differ from that usually recited for the dead, which will be described in the next division of this chapter.

2. *Procession and Office of the Dead.*—We have already spoken of the care with which the Church surrounds her sick members and how she prepares them for their last journey. She consoles the dying, gives them fresh hope, and conciliates the Judge who is awaiting them.

A true Christian, his task here below accomplished, awaits death peacefully, almost joyfully. The day may have been hard and laborious; but now the evening has come, and he goes calmly on to his long rest and to never-ending peace. "May perpetual light shine upon him!" Already he can see it dawning behind the dark veil of death, like the breaking of a new and endless day.

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[1] *De cura pro mort.*, c. vi.

The moment he has drawn his last breath the Christian enters a new kingdom, the kingdom of the dead, whence there is no return. Great mystery hangs over the bed on which his lifeless body is laid; even the most hardened unbeliever cannot attempt to fathom the problem of death without a secret anxiety.

The Church, in showing respect to the corpse as it lies there, does so in a spirit of faith; she knows that the soul which once animated the body has appeared before its Judge. Man can but be silent now; it is for God to speak.

But if the soul is saved it will one day return to reanimate the body which was its companion in this life, and which it constrained to work in God's service; it will reassume its mortal form, but that form will be glorified and made beautiful. This is the greatest wonder of creation! The matter which, by its union with the soul, was already ennobled and raised to the dignity of human life, has not yet attained the highest summit of its glory. The sanctified soul will raise it higher still, enabling it to enter heaven and communicating to it its own gifts of immortality and glory. Such are the thoughts that have inspired the Liturgy in the ceremonies about to be explained.

The body is washed and adorned almost as if for a festal occasion. The Church sends an escort to bring it in procession, with the singing of psalms. The psalms chosen are the fiftieth (because of the verse: "The bones that have been humbled shall rejoice") and others taken from the office of the dead.

When the procession enters the church, the following beautiful responsory is sung:

> Come to his assistance, ye saints of God; come forth to meet him, ye angels of the Lord, receiving his soul, offering it in the sight of the Most High.
>
> May Christ receive thee, who called thee: and may the angels conduct thee to Abraham's bosom.
>
> Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

All these customs, such as washing the body, embalming it, accompanying it to the tomb (as a friend whom one is about to lose), and giving it honourable burial, have come down from very ancient times. They were already esteemed by the people of God, and the Christians in their turn adopted them.

The responsory quoted above belongs, in all probability, to primitive times, as do several other formularies in the Liturgy of the Dead. M. de Rossi and M. le Blant have studied them by the light of epigraphy, and have found fragments of them in epitaphs, some of which date from the earliest centuries. For instance, representations of the dead borne by angels and saints into the company of the just may often be seen carved on sarcophagi.[1]

The ceremony of accompanying the body from its former dwelling-place to the cemetery is probably the oldest instance of a Christian procession. Psalms were sung, and sometimes the *Alleluia;* lighted candles were carried and incense was burnt, as at the present day. Some authors of the fourth century even tell us which psalms were chosen; among them were the following:

> Turn, O my soul, into thy rest; for the Lord hath been bountiful to thee.
>
> Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.
>
> Thou art my refuge from the trouble which hath encompassed me.
>
> Mercy and judgement I will sing to thee, O Lord.[2]

There are instances of such funerals even in times of persecution, and we know that the body of St. Cyprian was carried with great pomp from the place of his martyrdom to the Christian cemetery. The pagans, out of respect for the dead, and because of the liberty which was allowed to everything connected with death, made no objections to these public demonstrations.

When the body had been brought to the church, prayers were said for the deceased. To pray for the dead is a universal custom, long anterior to Christianity; the passage from the book of Machabees, which proves this, will be given later. During the last fifty years archæological research has brought to light many fresh proofs that this custom existed at the very beginning of Christianity.

The office of the dead recited on these occasions is one of the oldest offices in the Roman Liturgy. It would be impossible to recommend it too strongly to the study of archæologists and to the meditation of the faithful. It is compiled according to the best liturgical rules of antiquity, and what has been said of the last three days of Holy Week applies equally here; its ancient features have been preserved, and it has been spared any later additions. Here we are again in touch, therefore, with remotest antiquity.[1]

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[1] *Cf.* De Rossi, *Roma sotteranea,* vol. iii., on funerals among the early Christians, pp. 495 *et seq.;* Le Blant, *Les bas-reliefs des sarcophages chrétiens et la liturgie funéraire,* and other dissertations of the same author, especially in the *Revue archéologique,* in his *Inscriptions chrétiennes de la Gaule* and in his *Manuel d'Archéologie chrétienne.*

[2] These verses are from Psalms cxiv., xxii., xxxi., and c. They are quoted by the following authors, who also give details of funeral processions: St. Gregory of Nyssa, *Ep. ad Olymp.;* St. Jerome, *Epit. Paulæ* and *Ep. 27 ad Eust.* (al. 86); Chrysost., vol. iv. in c. ii. ad Hebr.; St. Augustine, *Confess.* *Cf.* also *Apostolic Constitutions,* v., vi. 19. Most of these psalms are still retained in the funeral services. Panvinius, *De ritu sepeliendi mortuos apud veteres christianos* (Leips., 1717).

The Vesper psalms (Ps. cxiv., cxix., cxx., cxxix., and cxxxvii.) have been specially chosen for this office; the antiphons, taken from the psalms themselves, according to the rule at first observed, emphasize the leading idea. The psalmody forcibly expresses the soul's anguish when brought face to face with death, and its hope in God, who alone can save it.

The sorrows of death have surrounded it; it is beset with the perils of hell. Its exile is prolonged; it is attacked by enemies; in its tribulation it turns to God; out of the depths it cries to Him. The Lord who is merciful hears that voice; He neither slumbers nor sleeps; He watches over that soul, He drives away its enemies and snatches it from eternal death. In these psalms we listen to the soul bemoaning itself at the approach of death, and its expressions of hope are not less touching.

The same care has been shown in the choice of psalms for Matins and Lauds.[2] The subject of these does not differ from that expressed in the Vesper psalms; the soul, surrounded by its enemies, assailed on every side, has no other refuge but God; it abandons itself to Him, imploring mercy and craving pardon for sin.

The canticle of Ezechias, said at Lauds, has long had a place among the liturgical canticles for this office.[3]

> I SAID: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.
>
> I said: I shall not see the Lord God in the land of the living; I shall behold man no more nor the inhabitant of rest.
>
> My generation is at an end, and it is rolled away from me as a shepherd's tent. My life is cut off, as by a weaver; whilst I was yet but beginning he cut me off: from morning even to night thou wilt make an end of me.
>
> I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

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[1] For instance, there is no *Deus in adjutorium* at the beginning, neither are there any hymns, nor are blessings said before the lessons, etc.

[2] These are Psalms v., vi., vii., xxii., xxiv., xxvi., xxxix., xl., xli., l., lxii., lxiv., lxvi., and the three psalms of praise, Psalms cxlviii., cxlix., and cl.

[3] As was said above, it is quoted by Verecundus in the sixth century; it forms part of the Greek collection.

I will cry like a young swallow, I will meditate like a dove. Mine eyes are weakened looking upward. Lord, I suffer violence; answer thou for me.

What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me and make me to live.

Behold, in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit look for thy truth.[1]

The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

The lessons are from the Book of Job, but instead of being merely one continuous passage divided into several lessons, as is usually done, the most appropriate passages have been selected from various chapters. This arrangement, common enough in former times, is now seldom seen, and we believe that but few examples are to be found in the Liturgy.[2] The choice of passages could scarcely have been more felicitous. Man, seeing himself face to face with death, complains to God of the inevitable destiny that overtakes every human being.

THY hands have made me and fashioned me wholly round about: and dost thou thus cast me down headlong on a sudden? Remember, I beseech thee, that thou hast made me as the clay and thou wilt bring me into dust again. . . .

Thou hast clothed me with skin and flesh; thou hast put me together with bones and sinews: thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

Why hidest thou thy face, and thinkest me thy enemy? Against a leaf that is carried away with the wind thou showest thy power, and thou pursuest a dry straw. For

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[1] The dead are not indeed able to merit or demerit, neither can they praise God as do the living: this assertion was especially true before the coming of the Messias, when the just themselves were detained in the cold and gloomy abode of limbo.

[2] The same process was adopted in the composition of liturgical *diatessaron*, where similar passages from all the four Gospels were arranged and grouped together as lessons.

> thou writest bitter things against me, and wilt consume me for the sins of my youth.
>
> Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet: who am to be consumed as rottenness: and as a garment that is moth-eaten. . . . I have said to rottenness: Thou art my father;—to worms: my mother and my sister. Where is now, then, my expectation, and who considereth my patience? . . .
>
> Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me! I should have been as if I had not been: carried from the womb to the grave. Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little: before I go, and return no more, to a land that is dark and covered with the mist of death: a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

But to these bewailings, the boldness of which sometimes surprises us, succeed expressions of faith and confidence:

> DELIVER me, O Lord, and set me beside thee, and let not any man's hand fight against me. . . . For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God: whom I myself shall see, and my eyes shall behold, and not another. This my hope is laid up in my bosom.

Could human language alone ever attain to the eloquence of the inspired word? It is not difficult to understand why the Church should have chosen it for the office of the dead. Her selection was made in the first centuries, and on the tombs of that time may be read these passages from Job, which so clearly proclaim the belief in the resurrection of the body.[1]

The responsories with which the lessons at Matins are interspersed also deserve notice; some are taken from the same Book of Job, and are therefore continuations of the lessons. Lessons and responsories are so closely connected as to be practically one,—here again is one of those rare instances of primitive psalmody.[2] But some of the verses are ecclesiastical compositions, and they, too, are worth studying. For example:

> Thou who didst raise Lazarus fetid from the grave.
> Thou, O Lord, give them rest and a place of pardon.

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[1] M. le Blant (see note, p. 458) has pointed out many coincidences between the office of the dead and epitaphs on ancient sarcophagi.

[2] *Cf.* p. 36.

> Who art to come to judge the living and the dead, and the world by fire.
>
> O Lord, when thou shalt come to judge the earth, where shall I hide myself from the face of thy wrath?
>
> For I have sinned exceedingly in my life.
>
> I dread my misdeeds and blush before thee: do not condemn me, when thou shalt come to judge.
>
> For I have sinned exceedingly in my life.
>
> Woe is me, O Lord, because I have sinned exceedingly in my life: O wretch that I am, what shall I do, whither shall I fly but to thee, O my God?
>
> Have mercy on me when thou comest at the latter day.
>
> My soul is greatly troubled; but thou, O Lord, succour it.

The last responsory, recalling Christ's descent into hell, is, perhaps, the most curious:

> Deliver me, O Lord, from the ways of hell, thou who hast broken the brazen gates, and hast visited hell, and hast given light to them that they might behold thee; who were in the pains of darkness.
>
> Crying and saying: Thou art come, O our Redeemer.
>
> Who were in the pains of darkness.[1]

3. *Mass for the Dead, and Anniversaries.*—To Christians the Mass is the highest form of prayer; it is the great sacrifice of propitiation. In the Mass, as we have seen, the needs of the Church and of mankind are prayed for; it is offered for all the faithful; how, then, could the dead be forgotten? This Mass came into existence in the same way as that for the sick had done. In the litany, among other petitions, was a prayer for the dead. The ancient litany for Holy Saturday contained the following petition:

> Grant to all the faithful departed eternal rest.
> We beseech thee, hear us.

In every Liturgy there is a prayer for the dead during Mass. That in the Roman Liturgy runs as follows:

> Be mindful, O Lord, of thy servants, men and women, who are gone before us with the sign of faith, and sleep the sleep of peace.
>
> To these, O Lord, and to all that rest in Christ, we beseech thee grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

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[1] It is well known that in ancient ecclesiastical language the term hell is sometimes used to signify hell properly so called, sometimes limbo.

Soon, however, people wished to have a Mass said especially for the dead. We know from Tertullian, Cyprian, and other authors of that time, that an offering was made for the dead, and that the Holy Sacrifice was offered on the anniversary of a person's death. This practice soon led to the compilation of a special Mass *for the dead*. The exact date of this new development cannot be ascertained, but the Mass bears all the marks of having been put together in very early times, probably in the fourth century, perhaps some portions of it even earlier. It is in every respect a remarkable composition.

The words of the introit are found in ante-Nicene epitaphs, and frequently recur in the office of the dead as antiphon, response, or acclamation:

"Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

They are taken from the fourth book of Esdras, which has left other traces in the Liturgy.[1] This passage was borrowed, probably, as early as the fourth century, for after that period the book was no longer considered authentic.

The *Dies iræ* is one of the few proses still left in the Roman Liturgy. It belongs to a later period than that of which we are treating, but it may be considered as perhaps the masterpiece of its kind.

The offertory and the communion are no less remarkable than the introit. They have both retained a verse besides the antiphon, thus preserving a trace of the ancient form. The offertory, singular in many respects, may be a survival (ante-Nicene, perhaps) of the *prayer of the faithful*, which has completely disappeared from the Roman Liturgy.[2]

The collects must also be mentioned. They are sung at the Absolution as well as during the office, and are fine liturgical compositions:

> INCLINE thine ear, O Lord, to our prayers, in which we humbly entreat thy mercy: bring to the country of peace and light the soul of thy servant, which thou hast summoned to go forth from this world, and bid him to be numbered with thy saints. Through our Lord Jesus Christ. Amen.

Another is addressed to Christ:

> O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they

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[1] *Cf.* pp. 193 and 259, note 1.

[2] *Cf.* above, pp. 36 and 71. It has given rise to some difficulties from a theological point of view; it will be enough to refer our readers to Benedict XIV., *De Sacrificio Missæ*.

have always desired: who livest and reignest with God the Father in the unity of the Holy Spirit, God world without end. Amen.

A special characteristic of the Liturgy of the Dead was the keeping of anniversaries. The holy Sacrifice and prayers were offered up anew in remembrance of the dead, in some countries on the third and again on the thirtieth day after death; in others the seventh and the fortieth day were chosen; and everywhere the anniversary itself was marked by similar celebrations. Authors of the sixth and even of the third century speak of this custom, which has been perpetuated down to the present day in Catholic countries. There are special prayers in the *Missal* for the third, seventh, and thirtieth days, and for the anniversary.

4. *The Absolution.*—To the moment of the final parting the Roman Liturgy assigns another ceremony—not inferior in its formularies and the beauty of its composition to the finest offices of the Liturgy of the Dead.[1]

The priest says the following prayer, in which the reader will easily recognize the ancient formulas:

> ENTER not into judgement with thy servant, O Lord, for in thy sight shall no man be justified, unless through thee remission of all his sins be granted unto him. Let not, therefore, we beseech thee, the sentence of thy judgement weigh upon him, whom the true supplication of Christian faith doth commend unto thee; but by the succour of thy grace may he merit to escape the judgement of vengeance, who, while he lived, was marked with the seal of the Holy Trinity: who livest and reignest for ever and ever.

Then is sung a responsory, the *Libera*, so well known in the Liturgy.

> Deliver me, O Lord, from eternal death, in that dreadful day;
> When the heavens and earth are to be moved.
> When thou shalt come to judge the world by fire.
> ℣. I tremble and do fear, when the examination of my conduct is to be, and thy wrath to come.
> When the heavens and earth are to be moved.
> ℣. That day is the day of anger, of calamity, and of misery, a great day, and very bitter.
> When thou shalt come to judge the world by fire.
> ℣. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

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[1] *Cf.* the article *Absoute, Dictionnaire d'archéologie chrétienne et de liturgie,* t. i., col. 199 *et seq.*

Neither this responsory nor those from Matins, quoted above, can lay claim to so great antiquity as certain other portions of the Liturgy of the Dead.[1] They give the impression that at the hour of death the soul is chiefly preoccupied with the thought of the dread judgement of God; it pictures to itself the torments prepared for the guilty, and even anticipates the terrors of the end of the world and of the final doom, when all will be brought to judgement. In the first centuries, when disorders and scandals were comparatively rare among Christians, death awakened less terrible thoughts in the mind. The rest and peace which the beloved dead now enjoyed, the eternal light that would shine upon them—these were the predominant ideas connected with death which most frequently found expression in epitaphs and in the oldest liturgical formularies. In the Middle Ages, when men were as hard-hearted as at the present day, inclined by temperament to excesses of every kind, and a prey to the most violent passions, nothing but the fear of a terrible judgement, a day of wrath, vengeance, and misery, when all wrong-doing would be punished, every injustice redressed, and all sin expiated by fire, was of any avail to make an impression on the soul or to curb its evil inclinations. Such is the tone of the *Dies iræ* and of other compositions of the same period. The chant to which the words are sung is heart-rending and awful in its simplicity: a sublime effect is obtained with very limited means.

The responsory (*Libera*) is followed by the litany (*Kyrie eleison*) and the *Pater,* according to ancient custom, and then come the versicles:

℣. From the gate of hell
℟. Deliver his soul, O Lord.
℣. May he rest in peace.
℟. Amen.

While the responsory is being sung the priest and his assistant walk round the coffin, sprinkling it with holy water and incensing it. Incense has been used at funerals from very early times.

A joyful antiphon is sung as the body is carried from the church to the cemetery. It bears the stamp of primitive times, and we could almost imagine that we are listening to the echo of what was sung by the early Christians as they went to bury their dead in the *loculi* of the catacombs. There is scarcely one expression that is not to be found in Christian epigraphy of the first centuries.

> May the angels conduct thee into Paradise; at thy coming may the martyrs receive thee, and lead thee to Jerusalem, the holy city.

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[1] The *judicare sæculum per ignem* might perhaps date from the fourth century. (*Revue d'histoire et de littér.*, 1900, p. 158.)

> May the angelic choir receive thee, and with Lazarus, once a beggar, mayst thou have eternal rest.

The grave is sprinkled with holy water, while the choir sing the *Benedictus* and our Lord's words to Martha and Mary, telling of a hoped-for eternity :

> I am the resurrection and the life : he that believeth in me, although he be dead, shall live ; and every one that liveth and believeth in me shall not die for ever.

And that is the end. The earth is filled in over the coffin, the stone that closes the entrance is replaced. The body enters on a new life, darksome and humiliating, the life of the tomb. Matter, separated from the soul that had shone in the eyes and spoken with the tongue and caused the heart to beat with anger or gladness, now left to itself, fulfils its destiny. Weep if you will over the dead, but never again will you hear the well-loved voice nor feel the clasp of the familiar hand. But take comfort, too. Remember the words of the Liturgy which have so often sounded in your ears : *May perpetual light shine upon them! May they rest in peace.* Do not forget that death has already once been conquered, and that some day you will again see father or mother, child or friend, no longer disfigured or prostrated by illness, but full of strength and beauty. And, even while the body is undergoing the punishment awarded to all flesh, the soul may be already enjoying rest and happiness with God.

EUCHOLOGY

AN APPENDIX TO "LITURGICAL PRAYER"

THE Euchology represents the practical part of this work. Prayers for morning and evening have been given, arranged according to the Church's Liturgy, to correspond with the hours of Matins, Lauds, Prime, Vespers, and Compline.

The Mass is explained and interpreted according to the most ancient rites.

Several prayers for Sunday have been added, also taken from the Liturgy, as well as a form of preparation for Confession and Communion with psalms and prayers from ancient sources.

In the last two chapters some prayers in honour of the Blessed Virgin and the Saints have been given; also others especially chosen as being inspired by the devotion of antiquity.

MORNING PRAYERS

FOR THOSE WHO CANNOT SAY MATINS, LAUDS, OR PRIME.

¶ At the beginning of Morning Prayer, *Pater, Ave,* and *Credo* are said.

O God, come unto mine aid.

O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia.

¶ From Septuagesima to Easter, instead of Alleluia, the following doxology is said:

Praise be to thee, O Lord, King of eternal glory.

¶ Here the responsorial psalm, *Venite exsultemus Domino,* may be said, as given above, p. 15; then one of the following psalms which allude to the mysteries that ought to occupy our minds at this hour—our Lord's Resurrection, the creation of light, etc.

PSALM V.

VERBA mea auribus percipe, Domine, intellige clamorem meam.	GIVE ear, O Lord, unto my words: understand my cry.
Intende voci orationis meæ: rex meus et Deus meus.	Hearken unto the voice of my prayer: O my king and my God.
Quoniam ad te orabo: Domine, mane exaudies vocem meam.	For unto thee will I pray, O Lord: in the morning thou shalt hear my voice.
Mane astabo tibi, et videbo: quoniam non Deus volens iniquitatem tu es.	In the morning I will stand before thee, and will see: for thou art not a God that willest iniquity.
Neque habitabit juxta te malignus: neque permanebunt injusti ante oculos tuos.	Neither shall the wicked dwell near thee: nor shall the unjust abide before thine eyes.
Odisti omnes qui operantur iniquitatem: perdes omnes, qui loquuntur mendacium.	Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie.
Virum sanguinum et dolosum abominabitur Dominus: ego autem in multitudine misericordiæ tuæ,	The bloody and the deceitful man the Lord will abhor: but as for me I will come into thy house in the multitude of thy mercy.
Introibo in domum tuam: adorabo ad templum sanctum tuum in timore tuo.	In thy fear will I worship towards thy holy temple.

Domine, deduc me in justitia tua; propter inimicos meos dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas: cor eorum vanum est.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant, judica illos, Deus.

Decidant a cogitationibus suis, secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te, Domine.

Et lætentur omnes qui sperant in te, in æternum exsultabunt: et habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum, quoniam tu benedices justo.

Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

Lead me, O Lord, in thy justice because of mine enemies: direct my way in thy sight.

For there is no truth in their mouth: their heart is vain.

Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God.

Let them fall from their devices; according to the multitude of their iniquities cast them out: for they have provoked thee, O Lord.

But let all them that hope in thee be glad: they shall rejoice for ever, and thou shalt dwell in them.

And all they that love thy name shall glory in thee: for thou wilt bless the just.

O Lord, thou hast crowned us: as with a shield of thy good will.

PSALM XXXV.

DIXIT injustus ut delinquat in semetipso: non est timor Dei ante oculos ejus.

Quoniam dolose egit in conspectu ejus: ut inveniatur iniquitas ejus ad odium.

Verba oris ejus iniquitas, et dolus: noluit intelligere ut bene ageret.

Iniquitatem meditatus est in cubili suo: astitit omni viæ non bonæ, malitiam autem non odivit.

Domine in cælo misericordia tua: et veritas tua usque ad nubes.

Justitia tua sicut montes Dei: judicia tua abyssus multa.

Homines, et jumenta salvabis Domine: quemadmodum multiplicasti misericordiam tuam Deus.

Filii autem hominum, in tegmine alarum tuarum sperabunt.

Inebriabuntur ab ubertate domus tuæ: et torrente voluptatis tuæ potabis eos.

Quoniam apud te est fons vitæ: et in lumine tuo videbimus lumen.

Prætende misericordiam tuam scientibus te, et justitiam tuam his, qui recto sunt corde.

THE unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

For in his sight he hath done deceitfully: that his iniquity may be found unto hatred.

The words of his mouth are iniquity and guile: he would not understand that he might do well.

He hath devised iniquity on his bed: he hath set himself on every way that is not good; but evil he hath not hated.

O Lord, thy mercy is in the heavens: and thy truth reacheth even unto the clouds.

Thy justice is as the mountains of God: thy judgements are a great deep.

Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God!

But the children of men shall put their trust: under the covert of thy wings.

They shall be inebriated with the plenteousness of thy house: and thou shalt make them drink of the torrent of thy pleasure.

For with thee is the well of life: and in thy light shall we see light.

Stretch forth thy mercy unto them that know thee: and thy justice unto them that are right of heart.

Non veniat mihi pes superbiæ: et manus peccatoris non moveat me.	Let not the foot of pride come unto me: and let not the hand of the sinner move me.
Ibi ceciderunt qui operantur iniquitatem: expulsi sunt, nec potuerunt stare.	There are the workers of iniquity fallen: they are cast out, and they could not stand.

PSALM LVI.

MISERERE mei Deus, miserere mei: quoniam in te confidit anima mea.	HAVE mercy upon me, O God, have mercy upon me: for my soul trusteth in thee.
Et in umbra alarum tuarum sperabo, donec transeat iniquitas.	And in the shadow of thy wings will I hope: until iniquity pass away.
Clamabo ad Deum altissimum: Deum qui benefecit mihi.	I will cry unto God Most High; unto God that hath wrought good things for me.
Misit de cælo, et liberavit me: dedit in opprobrium conculcantes me.	He hath sent from heaven, and delivered me: he hath made them a reproach that trod me under foot.
Misit Deus misericordiam suam, et veritatem suam,	God hath sent his mercy and his truth:
Et eripuit animam meam de medio catulorum leonum: dormivi conturbatus.	And he hath delivered my soul from the midst of the young lions; I slept troubled.
Filii hominum dentes eorum arma et sagittæ: et lingua eorum gladius acutus.	The sons of men, their teeth are weapons and arrows, and their tongue a sharp sword.
Exaltare super cælos Deus: et in omnem terram gloria tua.	Be thou exalted, O God, above the heavens: and thy glory above all the earth.
Laqueum paraverunt pedibus meis: et incurvaverunt animam meam.	They prepared a snare for my feet: and they bowed down my soul.
Foderunt ante faciem meam foveam: et inciderunt in eam.	They dug a pit before my face: and they are fallen into it.
Paratum cor meum Deus, paratum cor meum: cantabo, et psalmum dicam.	My heart is ready, O God, my heart is ready: I will sing, and give praise.
Exsurge gloria mea, exsurge psalterium et cithara: exsurgam diluculo.	Arise, O my glory; arise, psaltery and harp: I myself will arise early.
Confitebor tibi in populis Domine: et psalmum dicam tibi in gentibus:	I will give praise unto thee, O Lord, among the people: I will sing a psalm unto thee among the nations.
Quoniam magnificata est usque ad cælos misericordia tua, et usque ad nubes veritas tua.	For thy mercy is greatly to be praised, even unto the heavens: and thy truth unto the clouds.
Exaltare super cælos Deus: et super omnem terram gloria tua.	Be thou exalted, O God, above the heavens: and thy glory above all the earth.

PSALM LXII.

DEUS, Deus meus, ad te de luce vigilo.	O GOD, my God, to thee do I watch at break of day.
Sitivit in te anima mea, quam multipliciter tibi caro mea.	For thee my soul hath thirsted: for thee my flesh longeth, O how exceedingly !
In terra deserta, et invia, et inaquosa: sic in sancto apparui tibi, ut	In a desert and pathless land where no water is: so have I come

viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: et labiis exsultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo, adhæsit anima mea post te: me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

before thee in thy holy place, that I might see thy power and thy glory.

For thy mercy is better than life: my lips shall praise thee.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, on thee will I meditate in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings: my soul hath cleaved unto thee: thy right hand hath upheld me.

But they have sought my soul in vain: they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword: they shall be the portions of foxes.

But the king shall rejoice in God, all they that swear by him shall be praised: because the mouth of them that speak wicked things is stopped.

PSALM LXVI.

DEUS misereatur nostri et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

Confiteantur tibi populi Deus: confiteantur tibi populi omnes.

Lætentur et exsultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

Confiteantur tibi populi Deus: confiteantur tibi populi omnes: terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ.

GOD be merciful unto us, and bless us: cause the light of his countenance to shine upon us, and have mercy on us.

That we may know thy way upon earth: thy salvation in all nations.

Let the people praise thee, O God: let all the people praise thee.

O let the nations be glad and rejoice: for thou dost judge the people with justice, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee: the earth hath yielded her fruit.

May God, even our own God, bless us, may God bless us: and may all the ends of the earth fear him.

PSALM LXXV.

NOTUS in Judæa Deus: In Israel magnum nomen ejus.

Et factus est in pace locus ejus: et habitatio ejus in Sion.

IN Judea is God known: his name is great in Israel;

And his place is in peace: and his abode in Sion.

Ibi confregit potentias arcuum, scutum, gladium et bellum.	There hath he broken the might of bows: the shield, the sword, and the battle.
Illuminans tu mirabiliter a montibus æternis:	Thou shinest wondrously from the everlasting hills:
Turbati sunt omnes insipientes corde.	All the foolish of heart were troubled.
Dormierunt somnum suum: et nihil invenerunt omnes viri divitiarum in manibus suis.	They have slept their sleep: and all the men of riches have found nothing in their hands.
Ab increpatione tua Deus Jacob dormitaverunt qui ascenderunt equos.	At thy rebuke, O God of Jacob: they have all slumbered that mounted on horseback.
Tu terribilis es, et quis resistet tibi? ex tunc ira tua.	Thou art terrible, and who shall resist thee? from that time is thy wrath.
De cælo auditum fecisti judicium: terra tremuit et quievit,	Thou didst cause judgement to be heard from heaven: the earth trembled and was still.
Cum exsurgeret in judicium Deus, ut salvos faceret omnes mansuetos terræ.	When God arose in judgement: to save all the meek of the earth.
Quoniam cogitatio hominis confitebitur tibi: et reliquiæ cogitationis diem festum agent tibi.	For the thought of man shall give praise unto thee: and the remainders of the thought shall keep holiday to thee.
Vovete, et reddite Domino Deo vestro: omnes qui in circuitu ejus affertis munera.	Vow, and pay unto the Lord your God: bring presents, all ye that are round about him.
Terribili et ei qui aufert spiritum principum, terribili apud reges terræ.	Unto him that is terrible, even unto him who taketh away the spirit of princes: unto him that is terrible unto the kings of the earth.

PSALM LXXXIX.

DOMINE, refugium factus es nobis: a generatione in generationem.	O LORD, thou hast been our refuge: from generation to generation.
Priusquam montes fierent, aut formaretur terra, et orbis: a sæculo et usque in sæculum tu es Deus.	Before the mountains were made, or the earth and the world were formed: from everlasting and to everlasting thou art God.
Ne avertas hominem in humilitatem: et dixisti: Convertimini filii hominum.	Turn not man away to be brought low: thou hast said: Be converted, O ye children of men.
Quoniam mille anni ante oculos tuos, tamquam dies hesterna, quæ præteriit,	For a thousand years in thy sight are but as yesterday, which is past,
Et custodia in nocte, quæ pro nihilo habentur, eorum anni erunt.	And as a watch in the night, as things that are counted as nought, so shall their years be.
Mane sicut herba transeat, mane floreat, et transeat: vespere decidat, induret, et arescat.	In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.
Quia defecimus in ira tua, et in furore tuo turbati sumus.	For in thy wrath we have fainted away: and are troubled in thine indignation.

Posuisti iniquitates nostras in conspectu tuo: sæculum nostrum in illuminatione vultus tui.

Quoniam omnes dies nostri defecerunt: et in ira tua defecimus.

Anni nostri sicut aranea meditabuntur: dies annorum nostrorum in ipsis, septuaginta anni.

Si autem in potentatibus octoginta anni: et amplius eorum, labor et dolor.

Quoniam supervenit mansuetudo: et corripiemur.

Quis novit potestatem iræ tuæ: et præ timore tuo iram tuam dinumerare?

Dexteram tuam sic notam fac: et eruditos corde in sapientia.

Convertere Domine usquequo? et deprecabilis esto super servos tuos.

Repleti sumus mane misericordia tua: et exsultavimus, et delectati sumus omnibus diebus nostris.

Lætati sumus pro diebus, quibus nos humiliasti: annis, quibus vidimus mala.

Respice in servos tuos, et in opera tua: et dirige filios eorum.

Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos: et opus manuum nostrarum dirige.

Thou hast set our iniquities before thine eyes: our life in the light of thy countenance.

For all our days are spent: and in thy wrath we have fainted away.

Our years shall be considered as a spider: the days of our years are three-score years and ten.

But if in the strong they be four-score years: and what is more of them is labour and sorrow.

For humiliation is come upon us, and we shall be corrected.

Who knoweth the power of thine anger, and for thy fear who can number thy wrath?

So make thy right hand known and the learned in heart in wisdom.

Return, O Lord, how long? and be entreated in favour of thy servants.

We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

Look upon thy servants and upon thy works: and direct their children.

And let the brightness of the Lord our God be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

¶ Psalm cxlviii., cxlix., or cl. may also be recited; they will be found among the prayers given for Sunday.

The Morning Office contains certain *canticles* which have been set apart for use at this time from the remotest antiquity.

¶ One of those translated in an earlier chapter might be said:

Benedicite omnia opera Domini Domino (p. 22).
The canticle of Ezechias (p. 300).
The canticle of Anna (p. 20).
The canticle of Moses (p. 19).

LITTLE CHAPTER (Rom. xiii.).

The night has passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day.

HYMNS.

¶ The hymn *Æterne rerum Conditor* (p. 98) may be said; or the following:

Pure light of Light! eternal Day,
  Who dost the Father's brightness share;
Our chant the midnight silence breaks—
  Be nigh, and hearken to our prayer.

Scatter the darkness of our minds,
And turn the hosts of hell to flight;
Let not our souls in sloth repose,
And sleeping sink in endless night.

O Christ! for thy dear mercy's sake,
Spare us, who put our trust in thee;
Nor let our early hymn ascend
In vain to thy pure majesty.

Father of mercies! hear our cry;
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run. Amen.

VERSICLES.

℣. Eripe me, Domine, ab homine malo.	℣. Deliver me, O Lord, from the evil man.
℟. A viro iniquo eripe me.	℟. And rescue me from the unjust man.
℣. Eripe me de inimicis meis, Deus meus.	℣. Deliver me from mine enemies, O my God.
℟. Et ab insurgentibus in me libera me.	℟. And defend me from them that rise up against me.
℣. Eripe me de operantibus iniquitatem.	℣. Deliver me from them that work iniquity.
℟. Et de viris sanguinum salva me.	℟. And save me from the men of blood.
℣. Sic psalmum dicam nomini tuo in sæculum sæculi.	℣. So will I sing a psalm unto thy name for ever and ever.
℟. Ut reddam vota mea de die in diem.	℟. That I may pay my vows from day to day.
℣. Exaudi nos, Deus, salutaris noster.	℣. Hear us, O God, our Saviour.
℟. Spes omnium finium terræ, et in mari longe.	℟. Who art the hope of all the ends of the earth, and in the sea afar off.
℣. Deus, in adjutorium meum intende.	℣. Incline unto my aid, O God.
℟. Domine, ad adjuvandum me festina.	℟. O Lord, make haste to help me.
℣. Sanctus Deus, sanctus fortis, sanctus immortalis.	℣. O holy God, O holy mighty One, O holy immortal.
℟. Miserere nobis.	℟. Have mercy on us.
℣. Benedic anima mea Domino.	℣. Bless the Lord, O my soul.
℟. Et omnia quæ intra me sunt nomini sancto ejus.	℟. And let all that is within me bless his holy name.
℣. Benedic anima mea, Domino.	℣. Bless the Lord, O my soul.
℟. Et noli oblivisci omnes retributiones ejus.	℟. And forget not all his benefits.
℣. Qui propitiatur omnibus iniquitatibus tuis.	℣. Who forgiveth thee all thine iniquities.
℟. Qui sanat omnes infirmitates tuas.	℟. Who healeth all thine infirmities.
℣. Qui redimit de interitu vitam tuam.	℣. Who redeemeth thy life from destruction.
℟. Qui coronat te in misericordia et miserationibus.	℟. Who crowneth thee with mercy and compassion.

℣. Qui replet in bonis desiderium tuum.	℣. Who satisfieth thy desire with good things.
℟. Renovabitur ut aquilæ juventus tua.	℟. Thy youth shall be renewed like the eagle's.
℣. Adjutorium nostrum in nomine Domini.	℣. Our help is in the name of the Lord.
℟. Qui fecit cælum et terram.	℟. Who made heaven and earth.

Canticle of Zachary (p. 10).
Pater noster.
Ave Maria.
Credo (p. 111).
Confiteor (p. 259).
Prayers (p. 146).

¶ The *Te Deum* may also be said as a morning prayer. (A translation will be found on p. 106.)

Te Deum laudamus: te Dominum confitemur.
Te æternum Patrem, omnis terra veneratur.
Tibi omnes angeli, tibi cæli et universæ potestates.
Tibi cherubim et seraphim, incessabili voce proclamant:
Sanctus, sanctus, sanctus, Dominus Deus sabaoth.
Pleni sunt cæli et terra majestatis gloriæ tuæ.
Te gloriosus Apostolorum chorus;
Te Prophetarum laudabilis numerus;
Te Martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur Ecclesia:
Patrem immensæ majestatis;
Venerandum tuum verum et unicum Filium;
Sanctum quoque Paraclitum Spiritum.
Tu Rex gloriæ, Christe.
Tu Patris sempiternus es Filius.
Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.
Tu devicto mortis aculeo, aperuisti credentibus regna cælorum.
Tu ad dexteram Dei sedes in gloria Patris.
Judex crederis esse venturus.
Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.
Æterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.
Et rege eos et extolle illos usque in æternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in sæculum et in sæculum sæculi.
Dignare, Domine, die isto, sine peccato nos custodire.
Miserere nostri, Domine, miserere nostri.
Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.
In te, Domine, speravi, non confundar in æternum.

NIGHT PRAYERS.

¶ At the beginning say the *Pater*, *Ave*, and *Credo*, and the *Confiteor* or confession of sins for the faults committed during the day.

¶ Then the Vesper psalms of Sunday may be said (they are given farther on), and the Compline psalms (Ps. iv., xxx., xc., cxxxiii.), which will be found on p. 149. After these, the hymns for the hour of Vespers may be

recited, *Lumen hilare* (p. 94), and the Compline hymn, *Te lucis ante terminum* (p. 150); or the following:

All-Bountiful Creator, who,
When thou didst mould the world, didst drain
The waters from the mass, that so
Earth might immovable remain;

That its dull clods it might transmute
To golden flowers in vale or wood,
To juice of thirst-allaying fruit,
And grateful herbage spread for food.

Wash thou our smarting wounds and hot
In the cool freshness of thy grace;
Till tears start forth the past to blot,
And cleanse and calm thy holy place.

Till we obey thy full behest,
Shun the world's tainted touch and breath,
Joy in what highest is and best,
And gain a spell to baffle death.

Grant it, O Father, Only Son, etc.[1]

¶ Then follow the canticles of the *Magnificat* and *Nunc dimittis*, which belong to the Evening Office (*cf.* pp. 9 and 10).

VERSICLES.[2]

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Pater noster.	Our Father.
℣. Et ne nos inducas in tentationem.	℣. And lead us not into temptation.
℟. Sed libera nos a malo.	℟. But deliver us from evil.
℣. Ego dixi: Domine, miserere mei.	℣. I said: Lord, have mercy upon me.
℟. Sana animam meam quia peccavi tibi.	℟. Heal my soul, for I have sinned against thee.
℣. Convertere, Domine, usquequo.	℣. How long wilt thou not turn thyself, O Lord?
℟. Et deprecabilis esto super servos tuos.	℟. And give ear unto the prayer of thy servants.
℣. Fiat misericordia tua, Domine, super nos.	℣. Let thy mercy, O Lord, be upon us.
℟. Quemadmodum speravimus in te.	℟. As we have hoped in thee.
℣. Sacerdotes tui induantur justitiam.	℣. Let thy priests be clothed with justice.
℟. Et sancti tui exsultent.	℟. And thy saints exult with joy.
℣. Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.	℣. O Lord, save thy people and bless thine inheritance.
℟. Et rege eos et extolle illos usque in æternum.	℟. Govern them and lift them up for ever.

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[1] The Vesper hymns celebrate day by day the wonders of creation; the above hymn is that of Tuesday, the third day, on which the waters were separated from the earth and vegetation was created.

[2] This series of versicles is said both at Lauds and Vespers.

℣. Memento congregationis tuæ.	℣. Be mindful of thy congregation.
℟. Quam possedisti ab initio.	℟. Which thou hast possessed from the beginning.
℣. Fiat pax in virtute tua.	℣. Let there be peace in thy strength.
℟. Et abundantia in turribus tuis.	℟. And abundance in thy towers.
℣. Oremus pro fidelibus defunctis.	℣. Let us pray for the faithful departed.
℟. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.	℟. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.
℣. Requiescant in pace.	℣. May they rest in peace.
℟. Amen.	℟. Amen.
℣. Pro fratribus nostris absentibus.	℣. For our absent brethren.
℟. Salvos fac servos tuos, Deus meus, sperantes in te.	℟. O my God, save thy servants that hope in thee.
℣. Pro afflictis et captivis.	℣. For the afflicted and for those in captivity.
℟. Libera eos, Deus Israel, ex omnibus tribulationibus suis.	℟. Deliver them, O God of Israel, out of all their troubles.
℣. Mitte eis, Domine, auxilium de sancto.	℣. Send them help, O Lord, from thy holy place.
℟. Et de Sion tuere eos.	℟. And from Sion defend them.
℣. Domine Deus virtutum, converte nos.	℣. Convert us, O Lord God of might.
℟. Et ostende faciem tuam et salvi erimus.	℟. And show thy face and we shall be saved.
℣. Exsurge Christe, adjuva nos.	℣. Arise, O Christ, and help us.
℟. Et libera nos propter nomen tuum.	℟. And deliver us for thy name's sake.
℣. Domine, exaudi orationem meam.	℣. O Lord, hear my prayer.
℟. Et clamor meus ad te veniat.	℟. And let my cry come unto thee.
℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and let thy blessing be always upon us. Amen.

The Lord be with you.
And with thy spirit.
Let us bless the Lord.
Thanks be to God.

May the almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve us. Amen.

¶ Then one of the antiphons of our Lady may be said, and the prayer (p. 186).

THE ORDINARY OF THE MASS

WITHOUT giving a theological or historical commentary on the Mass, which would much exceed the limits of this work, we think it well to give some explanations so that the reader may be able to follow and understand this essential rite of Christianity, the centre of the liturgy and of all Christian life. Frequently, however, it will only be necessary to refer to those chapters of the present work, particularly Chapters VI. and VII., in which many points in connection with the Mass have already been explained.[1]

To isolate oneself from what the priest does during the sacrifice, to give oneself up to some private devotion or reading, is to have not the least idea of Christian worship. The Mass ought to be the true devotion of the faithful; it is *their oblation, their sacrifice ;* they are united with the priest who prays and who offers the holy Victim for them; or rather they are united with Christ, they are assisting at the Last Supper with the Apostles, they hear our Lord pronounce the sacred words: "This is my Body, this is my Blood;" they receive this Body and Blood; they are present on Calvary, and receive the price of their redemption. In a certain sense they lose their individuality for the time being, and are more than ever members of the Catholic, universal Church—that body of which Jesus Christ is the Head: "We are all one body," says St. Paul, "for we all eat of one bread." This is indeed communion, the union of all in one. Archæological and liturgical study brings us to exactly the same conclusions on this point as theological teaching. In giving the prayers of the Mass we remain, moreover, faithful to our plan, for the greater part of them date from the earliest times. Those which are of a later date will be pointed out.

The ceremony of the Mass shall now be briefly described; afterwards the various parts will be analyzed and given in detail.

The first part, as far as the Offertory, is made up of acts which are in themselves independent of the sacrifice—that is, of readings and chants and of certain introductory portions that have been added later, as the psalm *Introibo ad altare Dei*, the confession of sins, and the incensing.

The epistle and gospel and the lessons from the prophets which are sometimes appointed, belong to the readings; the introit, gradual, tract, alleluia, and *Gloria in excelsis* are chants. Besides these, there are prayers or supplications, the litanies and collects.

The sacrifice properly so called and the Eucharistic supper begin at the Offertory. Bread and wine are offered; the priest goes through all the actions of Christ at the Last Supper; he recites the same prayers and thanksgivings which Christ recited; he intercedes for the faithful, proceeds, as did Christ, to the breaking of bread, and concludes with a prayer of thanksgiving to God for His favours.

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[1] There are many works upon the Mass: that of Lebrun has become classical; Claude de Vert, whose reputation as a liturgist is not great, is valuable from an historical point of view. Among modern writers it will suffice to mention P. Gihr, *The Holy Sacrifice of the Mass* (Eng. tr.), an explanation at once dogmatic, liturgical, and ascetical, 2 vols., translated from the German (Paris, 1894); A. Fortescue, *The Mass*, 1916.

FIRST PART OF THE MASS.

From the Introit to the Offertory (*Mass of the Catechumens*).

I. INTRODUCTION.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.	In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

St. Paul says that whatever the faithful do, in word or deed, ought to be done in the name of the Lord; the action which is above all others must then begin thus. The sign of the cross is a doxology (see p. 86).

℣. Introibo ad altare Dei.	℣. I will go in unto the altar of God.
℟. Ad Deum qui lætificat juventutem meam.	℟. Unto God who giveth joy to my youth.
Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.	Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.
Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?	For thou, O God, art my strength: why hast thou cast me off? And why go I sorrowful, whilst the enemy afflicteth me?
Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.	Send forth thy light and thy truth: they have led me, and brought me unto thy holy hill, and into thy tabernacles.
Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.	And I will go in unto the altar of God; unto God who giveth joy to my youth.
Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?	I will praise thee upon the harp, O God, my God; why art thou sad, O my soul, and why dost thou disquiet me?
Spera in Deo, quoniam adhuc confitebor illi: Salutare vultus mei, et Deus meus.	Hope in God, for I will yet praise him, who is the salvation of my countenance, and my God.
Gloria Patri, et Filio, et Spiritui Sancto.	Glory be to the Father, and to the Son, and to the Holy Ghost.
Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.	As it was in the beginning, is now, and ever shall be, world without end, Amen.
℣. Introibo ad altare Dei. ℟. Ad Deum qui lætificat juventutem meam.	*Ant.* I will go in unto the altar of God: unto God who giveth joy to my youth.
℣. Adjutorium nostrum in nomine Domini.	℣. Our help is in the name of the Lord.
℟. Qui fecit cælum et terram.	℟. Who made heaven and earth.

The use of this psalm as a preparation for Mass is very ancient. From the outset it puts the faithful soul into communication with God, by separating it from the world.

2. CONFESSION.

The confession of sins took place in the earliest Christian assemblies. It is recommended by St. James, by the *Doctrine of the Apostles*, etc. The formulary here given is the one officially received in the Catholic Church; it differs slightly from that of the eighth century.[1]

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et vobis fratres, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.	I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, brethren, to pray to the Lord our God for me.
Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.	May almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

The *Confiteor* is repeated by the faithful, after which the priest says the *Misereatur*, and then gives the Absolution in these words:

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.	May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
℣. Deus, tu conversus vivificabis nos.	℣. Thou shalt turn again, O God, and quicken us.
℟. Et plebs tua lætabitur in te.	℟. And thy people shall rejoice in thee.
℣. Ostende nobis, Domine, misericordiam tuam.	℣. Show unto us, O Lord, thy mercy.
℟. Et salutare tuum da nobis.	℟. And grant us thy salvation.
℣. Domine, exaudi orationem meam.	℣. O Lord, hear my prayer.
℟. Et clamor meus ad te veniat.	℟. And let my cry come unto thee.
℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

These versicles, or others of the same kind, often precede prayers in the Liturgy. Their origin and use have been explained elsewhere.[2] Here their object is to render God propitious and to implore His mercy; they are connected for this reason with the confession of sins, as are the two short prayers which follow:

Let us pray.

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad sancta sanctorum puris mereamur	Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with clean

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[1] See Chapter XXVIII., "Penance," p. 259.

[2] See Chapter IV., p. 34.

mentibus introire. Per Christum Dominum nostrum. Amen.	minds into the holy of holies. Through Christ our Lord. Amen.
Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

The custom of celebrating Mass over the tomb of a martyr, or at least of enclosing relics under the altar, is also very ancient.

3. THE INCENSING AND INTROIT.

In solemn Masses the priest begins by incensing the altar. This rite is used in the Liturgy during all functions of any importance; its threefold meaning has already been explained.[1]

The Introit dates from the fourth century. Up to that time the Mass began with the supplication or litany and the readings. The introit is a psalm of which only the antiphon now remains.[2] It varies according to the Mass that is said. As an example, the introit of the Epiphany is given.

Ecce advenit Dominator Dominus: et regnum in manu ejus, et potestas, et imperium. Ps. 71: Deus, judicium tuum, etc.	Behold the Lord the ruler is come; and a kingdom is in his hand, and power, and dominion. Ps. 71: Give to the king thy judgement, etc.

4. THE LITANY.

This, as we have already said,[3] is a very ancient prayer. It is now recited in this form:

Kyrie, eleison (three times).	Lord, have mercy upon us.
Christe, eleison (three times).	Christ, have mercy upon us.
Kyrie, eleison (three times).	Lord, have mercy upon us.

But this is merely a very abridged form—the remnant of the ancient litany which included supplications for all the needs of the Church. The great litanies of Holy Saturday give some idea of it.

5. GLORIA IN EXCELSIS.

This is a hymn of great antiquity.[4] The rubric directs it to be said only on feast-days, when it separates from the litany the prayers which ought to follow immediately after it.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine, Fili unigenite, Jesu Christe.	GLORY to God in the highest, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins

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[1] *Cf.* p. 232.

[2] *Cf.* p. 66.

[3] See p. 48 *et seq.*

[4] *Cf.* Chapter XI. on the "Gloria in excelsis," p. 100.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

of the world, have mercy upon us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy upon us. For thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father. Amen.

6. THE COLLECTS.

Here are placed some short prayers. This form of prayer, with the *Dominus vobiscum,* dates back to very early times.[1] The collects vary almost every day. There are sometimes two, three, or even more. As an example, we give the prayer from the Mass for Easter.

Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus.

DEUS, qui hodierna die per Unigenitum tuum, æternitatis nobis aditum, devicta morte, reserasti: vota nostra, quæ præveniendo aspiras, etiam adjuvando prosequere. Per eumdem Dominum nostrum Jesum Christum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

The Lord be with you.
℟. And with thy spirit.

Let us pray.

O GOD, who on this day, through thine only-begotten Son, didst overcome death and open unto us the gate of everlasting life; as by thy preventing grace thou dost inspire the desires of our hearts, so do thou ever accompany them with thy help. Through the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

7. THE EPISTLE.

The epistle varies like the collects. It is most often taken from the Epistles of the Apostles, or from the Apocalypse; sometimes from the Acts of the Apostles, sometimes from the Old Testament. There were formerly several readings, as is still the case in the Masses for certain vigils, when the Prophets are read or other passages from the Old Testament. The following is the epistle for Easter Day:

Lectio Epistolæ beati Pauli apostoli ad Corinthios (I, c. v.).

Frates: Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum immolatus est Christus. Itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiæ; sed in azymis sinceritatis et veritatis.

Lesson from the Epistle of the blessed apostle Paul to the Corinthians (I, ch. v.)

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

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[1] See Chapter IV., p. 37.

When deacon and subdeacon assist at Mass, the latter recites the epistle, facing the altar, on the right; in ancient choirs this was the position of the tribune or pulpit from which the lessons were read. The gospel was read on the opposite side.

8. THE PSALMODY (GRADUAL, ALLELUIA, TRACT).

After the readings from the Old or New Testament, psalms were recited or sung. The gradual and alleluia are psalmody in the form of responsories.

In Paschal time the gradual is suppressed in favour of a second alleluia, whilst in Lent and Septuagesima the alleluia is replaced by a tract—that is, a psalm which was sung by a cantor without repetition or refrain. At the present day it is sung by alternate choirs.[1]

In the tenth or even the ninth century sequences or proses were introduced as continuations of the alleluia. During the Middle Ages they increased in number to an extraordinary degree. Numerous manuscript collections of them exist in some ancient libraries under the title of *prosaria* or *sequentiaria*. Only the most celebrated have been retained in the Roman Liturgy of the present day: *Victimæ paschali laudes* for Easter, *Veni Sancte Spiritus* for Pentecost, *Lauda Sion Salvatorem* for Corpus Christi, *Dies iræ, dies illa* for the Mass of Requiem, *Stabat Mater* for the feasts of our Lady's Compassion. The rhythm of these poetical compositions is freer than that of hymns. Those mentioned above are masterpieces of poetry and of piety. They are set to melodies which are very beautiful but different from the primitive plain-chant, being more akin to measured music.[2]

9. THE GOSPEL AND HOMILY.

There is gradation in the readings: the Old Testament (when three lessons were read), the Epistles or the Acts, and, lastly, the Gospel, which is, as it were, the crown of this first part of the Mass. In solemn Masses the gospel is sung by the deacon in the place where formerly stood the ambo, a sort of pulpit from which the gospel was read, and the book is incensed. All these ceremonies are very ancient and were carried out in the church of Jerusalem in the fourth century almost as they are done at the present day. Let us remark, however, once for all, that high Mass and still more pontifical Mass have preserved the ancient rites far better than the low Mass; which in many ways is only an abridgement. The gospel was formerly followed by an explanation, commentary, or homily on the passage just read as it now is by the sermon in the parochial Mass.[3]

After the gospel the Nicene Creed is sometimes said. This Creed was introduced into the Mass at a later date.[4]

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[1] See Chapter IV., p. 32.

[2] *Cf.* Chapter X., "The Hymns of the Liturgy," p. 93.

[3] On this rite of the reading of the gospel see Catalani, *De codice sancti Evangelii Libri III.*, Rome, 1733.

[4] *Cf.* Chapter XIII., "The Creeds," p. 108. The Latin text is as follows (a translation has already been given, p. 112):

"Credo in unum Deum, Patrem omnipotentem, Factorem cæli et terræ, visibilium omnium et invisibilium.

"Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo

Here ends the first part of the Mass, which represents what was done at the most ancient Christian assembly, the primitive vigil. Its objects were:

(1) To celebrate the praises of God by the singing of psalms, in the form of responsory or tract, of the Alleluia, of the *Gloria in excelsis*, or of other canticles, sometimes the canticle of Daniel, *Benedictus es Domine Deus*.

(2) Intercession for the faithful and for the various needs of the Church; hence the litany, *Kyrie eleison*.

(3) Instruction of the faithful by the readings from Holy Scripture or by the sermon.

The Christian should endeavour to remain faithful to the spirit of the Church during this first part, by uniting himself either vocally, or at least in thought, with what is sung; by praying for all the needs of the Church and for his brethren; and, lastly, by deriving profit from the lessons and instructions that are given.

SECOND PART OF THE MASS.

Mass of the Faithful.

This second part is really quite distinct from the preceding, and altogether different in character. The rites and prayers just enumerated—psalmody, readings, litany, confession, hymns—do not properly belong to the rite of sacrifice but are forms of prayer in use in every Christian assembly. Those of the second part, on the contrary, are all, especially in the primitive Mass, strictly ordained to the same end—namely, the sacrifice and eucharistic supper. To this one action are directed all the prayers, the greater part of which are in the form of collects.[1]

This part includes six important acts: the offertory, the eucharistic prayers, those of the consecration, the epiclesis, the fraction, and the communion.

1. THE OFFERTORY OR OFFERING.

The Mass is both a sacred repast and a sacrifice. The faithful used to offer bread and wine and various other gifts which were blessed during the sacrifice. Of the bread and wine sufficient was taken to be consecrated and distributed to the faithful at the communion. The remainder of the offerings fell to the share of the clergy, the different ministers, the widows, the poor, etc.

This offering of the faithful was highly symbolical; it signified first of all their union with the sacrifice of Christ. Every sacrifice is a gift or present which man offers to God, in order to obtain His favour or to turn away His anger; by the giving up or the destruction of this created thing,

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vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt Qui propter nos homines, et propter nostram salutem, descendit de cælis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

"Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen."

[1] *Cf.* p. 57.

he recognizes the sovereign dominion of the Creator. Christians knew that their offering was of no worth except inasmuch as it was united to the sacrifice offered by Christ to His Father. This thought finds expression in the most beautiful of the secret prayers. It is with good reason, as we have said elsewhere, that the offering is made at this moment.

The offertory includes several prayers: first, an antiphon which varies at all the Masses: this is the offertory properly so called,[1] which dates from the fourth century. As the faithful approached the altar to offer their gifts, some time was needed for each one to come and go, and occasionally disorder ensued. By way of occupying the assembled multitude the idea occurred of singing a psalm antiphonally; later on, the psalm was omitted and only the antiphon retained. In ancient Masses the antiphon is always taken from a psalm.

The following is the offertory of the Friday of Ember Week in Lent:

Benedic, anima mea, Domino, et noli oblivisci omnes retributiones ejus; et renovabitur, sicut aquilæ, juventus tua (Ps. cii.).	Bless the Lord, O my soul, and forget not all his benefits; and thy youth shall be renewed like the eagle's.

During this time the priest recites the offertory prayers, which allude to the gifts that are offered and to the sacrifice. In offering the host:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.	Receive, O holy Father, almighty, eternal God, this spotless host, which I, thine unworthy servant, do offer unto thee, my God, living and true, for mine own countless sins, transgressions, and failings, and for all here present; as also for all faithful Christians, living or dead; that it may avail both me and them unto health for life everlasting. Amen.

This prayer is not one of the oldest, though it goes back beyond the tenth century.

Then he mingles a little water with the wine, saying this admirable prayer:

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.	O God, who in a marvellous manner didst create and ennoble man's being, and in a manner still more marvellous didst renew it; grant that through the mystical union of this water and wine we may become companions of the Godhead of our Lord Jesus Christ, thy Son, even as he vouchsafed to share with us our human nature; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

The custom of mixing water with the wine is also very ancient. We have seen the meaning attached to it by St. Cyprian in the third century.[2]

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[1] On the *Dominus vobiscum, Et cum spiritu tuo, Oremus,* which precedes the antiphon and is no longer attached to any prayer, see above, p. 71.

[2] See p. 73.

Other prayers of oblation, of great antiquity, are then said by the priest.[1]

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.	We offer unto thee, O Lord, the chalice of salvation, beseeching thee in thy mercy that it may rise up as a sweet savour before thy divine majesty for our salvation, and that of the whole world. Amen.
In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.	In an humble spirit and a contrite heart may we be received by thee, O Lord; and so may our sacrifice be offered up in thy sight, that it may be pleasing to thee, O Lord God.

These words are taken from the beautiful prayer of the three children in the fiery furnace (Dan. iii. 12 *et seq.*), whose sacrifice was accepted by God.

Veni, Sanctificator, omnipotens, æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.	Come, thou who makest holy, almighty and everlasting God; and bless this sacrifice which is prepared for the glory of thy holy name.

This prayer is very celebrated among liturgists: many have seen in it the epiclesis—that is, the invocation of the Holy Spirit, which in other liturgies comes after the consecration. Transubstantiation, or the changing of bread and wine into the Body and Blood of our Lord, is wrought by the power of the Holy Spirit. It would, then, at first sight, seem more logical that this invocation should be *before* the consecration. This is not the place to enter again into the discussion of this much-debated question; we have said elsewhere why we agree on this point with those learned liturgists who maintain that the Roman Liturgy, with the other liturgies, places the epiclesis after the consecration—that is, taking the two prayers *Supra quæ* and *Supplices te* as the epiclesis. In this way the Liturgy keeps to the logical and chronological order of the three divine Persons in the work of redemption.[2]

At the high Mass, the deacon and subdeacon are near the priest, and assist him at the offertory and at all the rites which follow it.

Here, in solemn Masses, a new incensing of the altar and the oblations takes place with the same ceremonies as before, but with different words:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.	By the intercession of the blessed archangel Michael,[3] who standeth on the right side of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense and to receive it for a sweet savour. Through Christ our Lord. Amen.
Incensum istud, a te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.	Let this incense, which thou hast blessed, rise before thee, O Lord, and let thy mercy come down upon us.

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[1] The *Offerimus* is in the Mozarabic liturgy and in the Mass of Illyricus. The *Deus qui humanæ* is Ambrosian, and is also in the Mass of Illyricus.

[2] The reader is referred to a dissertation on the Mass, published separately.

[3] On the substitution of the name of St. Michael for that of St. Gabriel, see above, p. 232.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.	Let my prayer, O Lord, be set forth as incense in thy sight; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; lest my heart incline to evil words to seek excuses in sin.
Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.	May the Lord enkindle within us the fire of his love, and the flame of everlasting charity. Amen.

The washing of the hands, which follows the incensing, is another very ancient ceremony; it is mentioned by St. Cyril in the fourth century. The priest, after having received the gifts and incensed the altar, would necessarily have to purify his hands; this is the natural explanation of the rite, but it has also a mystical meaning and has, therefore, been retained even in low Masses. It is fitting that the pontiff should purify himself before passing on to the most solemn part of the sacrifice; he should approach these awful mysteries with a pure heart; such is the meaning of Ps. xxv., which is now said:

LAVABO inter innocentes manus meas; et circumdabo altare tuum, Domine.	I WILL wash my hands among the innocent; and will compass thine altar, O Lord.
Ut audiam vocem laudis; et enarrem universa mirabilia tua.	That I may hear the voice of praise, and tell of all thy wondrous works.
Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.	O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.
Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.	Take not away my soul with the wicked, nor my life with men of blood.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.	In whose hands are iniquities: their right hand is filled with gifts.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.	But I have walked in mine innocence: redeem me, and have mercy on me.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.	My foot hath stood in the right way: in the churches I will bless thee, O Lord.
Gloria Patri, et Filio, et Spiritui Sancto.	Glory be to the Father, and to the Son, and to the Holy Ghost.
Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.	As it was in the beginning, is now, and ever shall be, world without end. Amen.

The prayer which follows is, like the preceding ones, a prayer of oblation:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum	Receive, O holy Trinity, this offering which we make to thee in remembrance of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of blessed Mary, ever a virgin, of blessed John the Baptist, of the

apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.	holy apostles Peter and Paul, of these,[1] and of all the saints: that it may avail to their honour and our salvation; and that they whose memory we keep on earth may vouchsafe to make intercession for us in heaven. Through the same Christ our Lord. Amen.

This prayer, which is less ancient, reminds us that the saints, too, are honoured by the sacrifice.

Lastly, comes the *secret*, the prayer of oblation properly so called; the custom of saying it in this place is extremely ancient. It is preceded by an invitation to prayer, a sort of prologue; it has already been remarked that this is an ante-Nicene form of prayer.

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.	Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.
Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May the Lord receive the sacrifice at thy hands, to the praise and glory of his own name, to our own benefit, and to that of all his holy church.

The text of the *secret* varies according to the Masses; there are as many secrets as there are collects in the first part of the Mass. Like the collect, the secret was a prayer improvised by the priest. It is said in a low voice, hence its name. It directly refers to the oblation of gifts just made by the faithful, the principal idea therein expressed being a variation of the following: "May the offerings, O Lord, which we have just made to thee, and which are united to the sacrifice of thy divine Son, be accepted by thee and may we obtain thy supernatural gifts." It is a kind of exchange of gifts between God and man. These ancient secrets are worthy of study, as well by liturgists as by all Christians who wish to understand the mystery of the Mass, and to unite themselves with it as far as possible. The following is the very simple secret of a Lenten Mass:

Oblatis, quæsumus, Domine, placare muneribus: et a cunctis nos defende periculis.	Be appeased, O Lord, we beseech thee, by the gifts we offer; and defend us from all dangers.

Thus ends the first act of the Mass—that is, the offering.

2. THE EUCHARISTIC PRAYERS (PREFACE AND CANON).

The bread and wine are on the altar. The prayers concerning these offerings being ended, the priest goes on to the prayers which are to be the means of changing these elements into the Body and Blood of Christ. We are entering on the essential part of the eucharistic supper.

The prayer becomes more solemn. The priest invites the people to pray with him.

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

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[1] According to some, this is an allusion to the saints whose relics lie under the altar; others are of opinion that these words refer only to the saints already mentioned. In my opinion, this prayer is in reality a prayer *Super nomina*: after *istorum* the names were given. *Cf.* Migne, *P. L.* lxxviii. 248. This is, indeed, the right place for the diptychs, as I have said elsewhere.

This ordinary invitation to recollection is not enough; the priest insists and becomes more pressing:

℣. Sursum corda.	℣. Lift up your hearts.
℟. Habemus ad Dominum.	℟. We have lifted them up unto the Lord.
℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks unto the Lord our God.
℟. Dignum et justum est.	℟. It is meet and just.

We give the text of the common preface.[1]

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine Sancte, Pater omnipotens, æterne Deus; per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates. Cæli cælorumque virtutes, ac beata seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:	IT is truly meet and just, right and availing unto salvation that at all times and in all places we give praise to thee, O holy Lord, Father almighty, everlasting God: through Christ our Lord. Through whom the angels praise thy majesty, the dominions worship it, the powers are in awe. The heavens and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these, we pray thee, join our own voices also, while we say with lowly praise:
Sanctus, sanctus, sanctus, Dominus Deus sabaoth !	Holy, holy, holy, Lord God of hosts !
Pleni sunt cæli et terra gloria tua.	Heaven and earth are full of thy glory.
Hosanna in excelsis !	Hosanna in the highest !
Benedictus qui venit in nomine Domini.	Blessed is he that cometh in the name of the Lord.
Hosanna in excelsis !	Hosanna in the highest !

This prayer is called the *Trisagion*. It is borrowed in part from Isaias,[2] in part from Ps. cxvii.,[3] and from the words which were sung when Christ, coming to Jerusalem several days before His death, was received with the singing of hymns (Matt. xxi. 9).

The preface is followed by a prayer which originally formed part of it; this prayer is called the Canon, or, among the Greeks, the *anaphora*. The Roman Canon is made up of a series of prayers of very great antiquity, dating from the fourth century at least.[4]

The first of these prayers has for its object the calling down anew of God's blessing upon these gifts which are offered to Him. It goes to prove that the Mass is considered as a true sacrifice, contrary to the opinion of Protestants.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sac-	WHEREFORE, O most merciful Father, we thy suppliants do pray and beseech thee, through Jesus Christ thy Son, to receive and bless these gifts and offerings, this holy and unblemished

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[1] On the preface see Chapter IV., p. 40.

[2] Isa. vi. 3: "Sanctus, Sanctus, Sanctus, Dominus Deus exercituum; plena est omnis terra gloria ejus."

[3] Ps. cxvii.: "Benedictus qui venit in nomine Domini."

[4] See above, pp. 62 *et seq.*

rificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta catholica; quam pacificare custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

sacrifice. We offer them up to thee first for thy holy catholic Church, that it may please thee to grant her peace, to watch over her, to bring her to unity, and guide her throughout the world; likewise for thy servant N. our pope, and N. our bishop, and for all true believers, who keep the catholic and apostolic faith.

In our liturgy a prayer for the living finds a place here. It used to be the custom to pray for all the faithful who were present, for those who had made offerings. Lists used to be kept of those who were to be prayed for, their names being inscribed on the diptychs, or tablets. The prayer is as follows:

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

Be mindful, O Lord, of thy servants, men and women, N. and N., and of all here present, whose faith and devotion are known unto thee. For them do we offer, or they do themselves offer up to thee, this sacrifice of praise, for them and theirs; for the redeeming of their souls; for the hope of salvation and wholeness, and do now pay their vows unto thee, God everlasting, living and true.

This prayer of intercession for the faithful is found in many liturgies before the preface. It is possible, as we have said elsewhere, that this was its original place in the Roman Liturgy. Whether it was or not, the prayer is of great antiquity. Every word of it ought to be meditated upon; the faithful will then understand better the truth we have striven to inculcate—namely, that their prayer ought to be catholic, that they ought never to lose sight of their brethren scattered throughout the world, for whose needs they should pray as well as for those of the whole Church.

Communicantes, et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

Communicating and reverencing the memory first of the glorious Mary, ever a virgin, mother of God and of our Lord Jesus Christ; likewise of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; for the sake of their merits and prayers grant that we may in all things be guarded by thy protecting help. Through the same Christ our Lord. Amen.

This prayer is closely connected with the preceding one; it contains, after the name of the blessed Virgin, those of the twelve apostles, then the names of the first popes, Linus, Cletus, Clement, Xystus,[1] then another pope and martyr of the third century, St. Cornelius, and several other celebrated Roman martyrs of the third and fourth centuries. Formerly, the text of this prayer varied as often as that of the preface; now it varies only on certain great feasts.

The *Memento* and the *Communicantes* have interrupted the progress of the action. The two following prayers take up again and develop the thought of the *Te igitur*. In the old sacramentaries, there are texts of the *Hanc igitur* with variants; the Liturgy now admits of four only, on the four great feasts.

We must confine ourselves, according to our plan, to such explanations as are necessary in order to bring out the connection and logical sequence of the liturgical actions; a whole volume would not suffice for a commentary on these admirable prayers.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.	We therefore beseech thee, O Lord, to be appeased, and to receive this offering which we, thy servants, and thy whole household do make unto thee; order our days in thy peace;[2] grant that we be rescued from eternal damnation and counted within the fold of thine elect. Through Christ our Lord. Amen.
Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.	This our offering do thou, O God, vouchsafe in all things to bless, consecrate, approve, make reasonable and acceptable; that it may become for us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

We now come to the solemn moment of the consecration. The priest recalls the circumstances of the Last Supper, performing again, in union with Christ, the same actions, with the same gestures, and saying the same words:

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.	Who the day before he suffered took bread into his holy and venerable hands and with his eyes lifted to heaven unto thee, God, his almighty Father, giving thanks to thee, he blessed, brake, and gave to his disciples, saying: Take and eat ye all of this: THIS IS MY BODY.
Simili modo postquam cenatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo	In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands: also giving thanks to thee, he blessed it, and gave it to his disciples, saying: Take and drink

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[1] Probably Xystus II. in the third century. On the saints of the Mass see the great work of Rohault de Fleury, *Les Saints de la messe.* Mgr. Duchesne remarks that at first the whole list of popes had to be recited, and he proposes to identify this list with that of an ancient pontifical catalogue inserted in the Hieronymian Martyrology (*Christian Worship*, p. 180).

[2] These words were added by St. Gregory the Great.

omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

ye all of it. FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. As often as you shall do these things, you shall do them in memory of me.

The priest elevates in sight of the faithful the bread and wine, now become the Body and Blood of Christ, in order to prove that the Church believes that, from this moment, our Lord is present in the Eucharist. He offers, as at the Last Supper, that Body and Blood to the Father; it is the holy and pure victim.[1]

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ, thy Son, our Lord, and also his rising up from hell, and his glorious ascension into heaven, do offer unto thy most excellent majesty of thine own gifts bestowed upon us, a clean victim, a holy victim, a spotless victim, the holy Bread of life everlasting and the Chalice of eternal salvation.

The priest then asks God the Father to accept our sacrifice as He accepted those of Abel, of Abraham, and of Melchisedech.

Supra[2] quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, *sanctum sacrificium, immaculatam hostiam.*[3]

Vouchsafe to look upon them with a countenance merciful and kind, and to receive them, as thou wast pleased to receive the gifts of thy just servant Abel, and the sacrifice of our father Abraham, and that which Melchisedech thy high-priest offered up to thee, a holy sacrifice and spotless victim.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

We most humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty, that so many of us as at this altar shall partake of and receive the most holy Body and Blood of thy Son may be filled with every heavenly blessing and grace. Through Christ our Lord. Amen.

It has long been discussed who is this *angel of the sacrifice*. Some have recalled to mind the *angelus orationis* of whom Tertullian spoke (De orat.,

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[1] In technical terms this prayer is called the *Anamnesis* (ἀνάμνησις, remembrance), because of the words "calling to mind," etc.

[2] This prayer and the following are really one prayer, which would be, according to the hypothesis mentioned above, the ancient Roman epiclesis. (*Cf.* Duchesne, *loc. cit.*, p. 181, and Cagin, *Paléog. musicale*, 1897; *pace* Gihr, ii. 333, note.) *Cf.* also my article, "Le canon romain et la messe" (*Revue des sciences philos. et théol.*, July, 1909).

[3] Words added by St. Leo.

c. xvi.); others have taken it to mean St. Michael or some other archangel. If we accept the view that the *Supra quæ* and the *Supplices te* are the Roman epiclesis, this messenger is the Holy Spirit who, by His operation, has accomplished the sacrifice and is about to present the victim to the Father.

Before the consecration there was a prayer for the living; now comes a prayer for the dead, followed, like that for the living, by an enumeration of saints.[1]

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.	Be mindful, O Lord, of thy servants, men and women, N. and N., who are gone before us with the sign of faith, and sleep the sleep of peace. To these, O Lord, and to all that rest in Christ, we beseech thee grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.
Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte: per Christum Dominum nostrum.	To us sinners, also, thy servants, who hope in tne multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into their company, we pray thee, admit us, not out of consideration for merit of ours, but of thine own free pardon. Through Christ our Lord.

The *Memento* of the dead and the prayer which follows it correspond to the *Memento* of the living; it is, as will easily be seen, a prayer very similar in kind. (The reader is referred to what has been said before on intercession for the dead, p. 299). The same idea runs through both—that of the union between the saints, the martyrs, the faithful—living and dead, all forming but one and the same Church. As in the *Memento* of the living, here, too, we have only an abridgement. Formerly, long lists of martyrs were read, as well as of all the dead for whom the community had the intention of praying. All the names still retained in this formulary are well known: John, that is, the Baptist; Stephen, the protomartyr; Matthias and Barnabas, who, though not of the twelve, are considered apostles—these two were not named with the other apostles in the *Memento* of the living. Ignatius, Alexander, Marcellinus, and Peter are celebrated martyrs, to whom there was a devotion in Rome. It will be observed that a high place is given to virgin martyrs, who were held in great veneration in early times.

According to the hypothesis suggested above of the transfer of the diptychs, the following prayer is connected with a preceding one, the *Supplices te*, and thus logically explains itself:

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[1] On the original place of this prayer, before the preface, see p 74, note 1.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis.

Through whom, O Lord, thou dost create, hallow, quicken, and bless these thine ever-bountiful gifts and give them to us.

By *hæc omnia* ("all these good things") are meant, not the consecrated offerings, but the firstfruits of the corn, wine, and other offerings that were then to be blessed.[1]

Per ipsum et cum ipso, et in ipso est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria. Per omnia sæcula sæculorum. Amen.

By him, and with him, and in him, is to thee, God the Father almighty, in the unity of the Holy Ghost, all honour and glory. For ever and ever. Amen.

This prayer is a celebrated doxology—that is to say, a hymn or acclamation to the glory of God or of the Trinity: it is more complete and more solemn than most doxologies.[2] It concluded the eucharistic prayer properly so called, and the people answered *Amen*.

The *Amen* at this moment is a solemn act of faith in the presence of our Lord on the altar, an assent to the mystery which has just been accomplished, a ratification of the prayers said by the priest. The faithful who have attentively followed him from the Preface onwards make answer at the end of his prayer—*So be it*—in token of their union with him. This practice is spoken of by St. Justin even in the second century, and the *Doctrine of the Apostles* gives a very similar doxology.[3]

Even now at high Mass the people still respond *Amen* after this prayer.

It was here that the fraction of the bread used formerly to take place; the prayer just quoted was also a prayer for the *fractio panis*.[4] But at the end of the sixth century Pope St. Gregory the Great altered this part of the Mass and placed the *Pater* before the fraction.[5] That prayer is given here with a short prologue and a conclusion (technically called an *embolism*) which form one whole with it.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

PATER noster, qui es in cælis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

℟. Sed libera nos a malo. Amen.

Let us pray.

Taught by thy precepts of salvation and following the divine commandment, we make bold to say:

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation;

℟. But deliver us from evil. Amen.

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[1] Dom Guéranger, *Explication de la messe*.

[2] On doxologies see p. 173.

[3] Διδαχὴ τῶν Ἀποστόλων, c. ix.

[4] *Cf.* Dom Cagin, *loc. cit.* Observe that in the *Didache* this prayer appeared to be unmistakably a prayer for the fraction.

[5] See the chapter on the *Pater*, p. 89.

We have nothing to add on the subject of this prayer and its place in the Mass except that it forms a fitting termination to the series of these ancient prayers of the Canon.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.	Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and by the pleading of the blessed and glorious Mary, ever a virgin and mother of God, and of thy holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our times, that through the help of thy bountiful mercy we may always be free from sin and safe from all trouble. Through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, for ever and ever.
℟. Amen.	℟. Amen.

The *Libera nos* is, as will be seen, only a development of those words of the *Pater*, "deliver us from evil." It is to be noticed that this prayer, too, concludes with a doxology. This is a very ancient custom, probably ante-Nicene. In the *Doctrine of the Apostles*, the *Pater* ends with these words: "Deliver us from evil. For thine is the power and the glory for ever."[1]

3. THE FRACTION AND COMMUNION.

Here begins a new action in the sacrifice. The eucharistic supper has been renewed; Christ has come down in the midst of His disciples. He is about to distribute among them, as of old, His Body and Blood. Let us not forget what has been so often repeated, that the Mass is not only a sacrifice but also a divine banquet of which all the faithful are invited to partake. In the early Church this participation was considered so important that the deacon caused those who did not communicate to quit the church. These were the words he used: "Let him who does not communicate depart."[2]

This rite has now disappeared because, alas, the number of those *who do not communicate* is too great.

The priest proceeds to the breaking of the host. In all liturgies there is a prayer on this most important act of the Mass. The idea which found expression in the prayer was that of the union and charity existing between Christians. All who participate in the Body of Christ form but one body with Him and among themselves. Just as this bread is made from ears of corn once growing scattered in the fields, so Christians are gathered together from all parts of the world to form one body. The same allegorical expression of unity is furnished by the wine which unites in one cup the grapes from many vines.[3]

Formerly, the rite was more expressive because the faithful actually communicated from a fragment of the same loaf and partook of the same chalice. Now, those who communicate receive hosts prepared beforehand and the fraction is performed only for the priest's host. As the ancient rite took up some time, an antiphon used to be sung called the *confractorium*—that is, during the fraction. It has disappeared together with the rite.[1]

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[1] Chapter VIII.
[2] On this rite see above, Chapter VII., "The Mass in the Third Century," p. 76.
[3] This symbolism was familiar to writers of the third century (see p. 75).

While the priest breaks the host into three parts and places one of them in the chalice, he says these words, which, however, do not refer to the fraction:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen.

Then follow the prayers for peace and the kiss of peace which express under another form the charity and union which ought to reign among all members of the Christian community.

℣. Pax Domini sit semper vobiscum.	℣. The peace of the Lord be always with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.[2]
Domine Jesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis: pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.	O Lord Jesus Christ, who didst say unto thine apostles, I leave you peace, my peace I give unto you; look not upon my sins but upon the faith of thy Church; and vouchsafe to grant her peace and union according to thy will: who livest and reignest God for ever and ever. Amen.

During this prayer the choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, give us peace.

Immediately after the prayer *Domine Jesu Christe* in solemn Masses, the priest gives the kiss of peace to the deacon, who in his turn gives it to the other clergy present. Formerly, the kiss of peace was a rite common to almost all assemblies; in their Epistles the apostles recommend it to the faithful. From the time when Christian communities saw their numbers increase with marvellous rapidity, the intimacy between the faithful necessarily slackened, and the custom of giving the kiss of peace diminished in proportion.

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[1] The well-known antiphon of the *confractorium*, *Venite populi*, will be given farther on.

[2] In reality the *Pax Domini* comes before the prayer *Hæc commixtio*, but by its meaning it is certainly connected with the rite of the fraction, as also with the prayer *Domine Jesu Christe*, from which it is separated by the *Agnus Dei*. All these rites and prayers of the fraction and communion are connected with one another. Perhaps the changes made by St. Gregory introduced some inversion in the logical succession.

The time appointed for the kiss of peace varies according to the liturgies. The reasons determining its place in the Roman Liturgy—between the *Pater* and communion—have already been given (p. 89).

The two following prayers of preparation for communion did not originally form part of the official edition of the sacramentaries. They were prayers for private use; we have only to read them over to feel at once that they are the outcome of private devotion. In them the priest seems to speak, not so much for the universal Church, as was the case in the preceding prayers, but rather for himself. This preoccupation about himself, especially in the second of these prayers, reveals a line of thought unknown in the early ages, when the priest was always looked upon as acting, in the Mass, in the name of the Church. It has been remarked that communion is spoken of under one kind only. This is not, as has been said, through forgetfulness or inadvertence—which would be most unlikely—but very probably there was another prayer on the precious Blood which has been suppressed. The last prayer is ancient.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas, Deus, in sæcula sæculorum. Amen.	O Lord Jesus Christ, Son of the living God, who according to the will of thy Father didst by thy death, through the co-operation of the Holy Ghost, give life to the world, deliver me by this thy most holy Body and Blood from all my transgressions and from every evil; and make me always cleave to thy commandments, and never suffer me to be separated from thee: who livest and reignest with the same God the Father and the Holy Ghost, God, world without end. Amen.
Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.	Let not the receiving of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to take, turn against me unto judgement and damnation; but through thy loving-kindness may it avail me for a safeguard and healing remedy for my soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Before receiving the Body and Blood of our Lord the priest adds the following prayers:

Panem cælestem accipiam, et nomen Domini invocabo.	I will take the bread of heaven and will call upon the name of the Lord.
Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

He then communicates under the form of bread and wine, saying a prayer before Communion in either species and a short prayer of thanksgiving afterwards:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	May the body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.
Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.	What return shall I make to the Lord for all he has given to me? I will take the chalice of salvation and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.
Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	May the blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Here takes place the communion of the faithful; and first the *Confiteor* is recited in order to efface light faults; then the priest distributes the Body of our Lord, repeating the words he has already said when receiving It himself: *May the Body of our Lord Jesus Christ keep thy soul unto life everlasting.*

4. THANKSGIVING.

The priest begins the prayers of thanksgiving with the following formulary, which is found in the oldest sacramentaries:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.	Grant, O Lord, that what we have taken with our mouth, we may receive with a clean mind, and that from a temporal gift it may become for us an everlasting remedy.

Then another prayer of the same kind and equally ancient:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom thy pure and holy sacraments have refreshed: who livest and reignest, world without end. Amen.

While the priest takes the last ablutions the choir sings the communion antiphon, the priest reciting it also, after which he says one or several prayers called *Postcommunions*. This is the prayer of thanksgiving properly so called, and belongs to the same class of prayers as the collect and the secret.

Like the collects, the greater part are remarkable for their theological conciseness and purity of style; some of these formulas are as clear-cut as medals: the idea stands out, so to speak, in high relief.

To take an example at random:

Ut sacris, Domine, reddamur digni muneribus, fac nos tuis, quæsumus, semper obedire mandatis. Per Dominum.	That we may be made worthy, O Lord, of thy sacred gifts, grant us, we beseech thee, ever to obey thy commandments. Through our Lord.[1]

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[1] Tuesday of the second week in Lent.

5. THE CONCLUSION.

The Mass is ended. The priest or the bishop used to give his blessing at this moment to the faithful, and the deacon to dismiss the assembly with these words:

Ite, missa est.	Go, the mass is finished.[1]

The prayers which follow are of more recent date. First an invocation to the Trinity:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ: et præsta, ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	May my worship and bounden duty be pleasing unto thee, O holy Trinity: and grant that the sacrifice which I have offered all unworthy in the sight of thy majesty may be received by thee and win forgiveness from thy mercy for me and for all those for whom I have offered it up. Through Christ our Lord. Amen.

But the blessing given by priest or pontiff at the end of Mass or at the conclusion of an office is of very great antiquity, dating from the fourth century at least. This is the actual formula:

Benedicat nos omnipotens Deus, Pater et Filius et Spiritus Sanctus. ℟. Amen.	May God almighty bless you, Father and Son and Holy Ghost. ℟. Amen.

The Roman Liturgy, for the season of Lent, has preserved formularies and a ritual still older and more solemn—that is, the celebrated prayers *Super populum*. The priest calls upon the faithful to pray. Then the deacon says: "Bow down your heads before God." The faithful then prostrated while the bishop pronounced a formula of blessing. As these prayers are very ancient and well worth study, the following example is given:

Familiam tuam, quæsumus, Domine, continua pietate custodi; ut quæ in sola spe gratiæ cælestis innititur, cælesti etiam protectione muniatur. Per Christum.	Preserve, we beseech thee, O Lord, thy family, by thy continued lovingkindness, that, relying solely on the hope of thy heavenly grace, they may be also defended by thy heavenly protection. Through our Lord Jesus Christ. Amen.[2]

The pious custom of reciting a passage from the Gospel over those of the faithful who asked for it has now become a universal and daily rite. Every Mass ends with the reading of the first page of the Gospel of St. John, unless some other gospel has to be said in consequence of a feast occurring on a Sunday, on a Vigil, or on a feria of Lent.

Dominus vobiscum.	The Lord be with you.
Initium sancti Evangelii secundum Joannem.	The beginning of the holy Gospel according to John.
IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso	IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and

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[1] Or rather: "Go, it is the dismissal." This formula of dismissal is very ancient. *Cf.* p. 78, note.

[2] Saturday of the second week in Lent.

factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo, nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God

SANCTIFICATION OF THE SUNDAY

THE MORNING

SUNDAY is the Lord's day: it is to Christians what the Sabbath was to the Jews of old. It is a day that has received a special consecration from the great mysteries of our redemption (see above, p. 152), a day especially set apart for prayer and the worship of God.

Every Catholic is under the obligation of hearing Mass on Sunday, and he will look upon it as his most important duty to join with the priest in the prayers of the Holy Sacrifice (see p. 321).

Some additional prayers, particularly appropriate to Sunday, are given here. First, then, for Sunday morning, there is Ps. cxvii., which reminds us of our Lord's resurrection on a Sunday, and which has been said from the earliest times at the morning office. Pss. cxlviii., cxlix., and cl. are said daily at that office and are specially suitable for the Lord's day, which is the day of prayer and praise.

PSALM CXVII.

CONFITEMINI Domino quoniam bonus: quoniam in sæculum misericordia ejus.	O PRAISE the Lord, for he is good: for his mercy endureth for ever.
Dicat nunc Israel quoniam bonus: quoniam in sæculum misericordia ejus.	Let Israel now say, that he is good: that his mercy endureth for ever.
Dicat nunc domus Aaron: quoniam in sæculum misericordia ejus.	Let the house of Aaron now say: that his mercy endureth for ever.
Dicant nunc qui timent Dominum: quoniam in sæculum misericordia ejus.	Let them that fear the Lord now say: that his mercy endureth for ever.
De tribulatione invocavi Dominum: et exaudivit me in latitudine Dominus.	In my trouble I called upon the Lord: and the Lord heard me, and set me at large.
Dominus mihi adjutor: non timebo quid faciat mihi homo.	The Lord is my helper: I will not fear what man can do unto me.
Dominus mihi adjutor: et ego despiciam inimicos meos.	The Lord is my helper: and I will look down upon mine enemies.
Bonum est confidere in Domino, quam confidere in homine:	It is better to trust in the Lord: than to put confidence in man.
Bonum est sperare in Domino, quam sperare in principibus.	It is better to trust in the Lord: than to put confidence in princes.
Omnes gentes circuierunt me: et in nomine Domini quia ultus sum in eos.	All nations compassed me round about: and in the name of the Lord have I been revenged upon them.
Circumdantes circumdederunt me: et in nomine Domini quia ultus sum in eos.	Surrounding me, they compassed me about: and in the name of the Lord have I been revenged upon them.

Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis: et in nomine Domini quia ultus sum in eos.	They gathered about me like bees, and burned like fire among thorns: and in the name of the Lord I have been revenged upon them.
Impulsus eversus sum ut caderem: et Dominus suscepit me.	I was sore pressed, and overthrown that I might fall: but the Lord held me up.
Fortitudo mea, et laus mea Dominus: et factus est mihi in salutem.	The Lord is my strength and my praise: and he is become my salvation.
Vox exsultationis, et salutis in tabernaculis justorum.	The voice of joy and salvation: is in the tabernacles of the just.
Dextera Domini fecit virtutem: dextera Domini exaltavit me, dextera Domini fecit virtutem.	The right hand of the Lord hath done mightily; the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.
Non moriar, sed vivam: et narrabo opera Domini.	I shall not die, but live: and shall declare the works of the Lord.
Castigans castigavit me Dominus: et morti non tradidit me.	The Lord hath chastened and corrected me: but he hath not given me over unto death.
Aperite mihi portas justitiæ, ingressus in eas confitebor Domino:	Open unto me the gates of justice: I will go into them, and give praise unto the Lord.
Hæc porta Domini, justi intrabunt in eam.	This is the gate of the Lord; the just shall enter into it.
Confitebor tibi quoniam exaudisti me: et factus es mihi in salutem.	I will praise thee, for thou hast heard me: and art become my salvation.
Lapidem, quem reprobaverunt ædificantes: hic factus est in caput anguli.	The stone which the builders rejected: the same is become the head of the corner.
A Domino factum est istud: et est mirabile in oculis nostris.	This is the Lord's doing: and it is wonderful in our eyes.
Hæc est dies, quam fecit Dominus: exsultemus, et lætemur in ea.	This is the day which the Lord hath made: let us be glad and rejoice in it.
O Domine, salvum me fac; O Domine, bene prosperare: benedictus qui venit in nomine Domini.	O Lord, save me; O Lord, give good success: blessed is he that cometh in the name of the Lord.
Benediximus vobis de domo Domini. Deus Dominus, et illuxit nobis.	We have blessed you out of the house of the Lord: the Lord is God, and he hath shone upon us.
Constituite diem solemnem in condensis usque ad cornu altaris.	Appoint a solemn day, with shady boughs: even unto the horn of the altar.
Deus meus es tu, et confitebor tibi: Deus meus es tu, et exaltabo te.	Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.
Confitebor tibi quoniam exaudisti me: et factus es mihi in salutem.	I will praise thee, for thou hast heard me: and art become my salvation.
Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.	O praise ye the Lord, for he is good: for his mercy endureth for ever.

PSALM CXLVIII.

LAUDATE Dominum de cælis: laudate eum in excelsis.

Laudate eum omnes angeli ejus: laudate eum omnes virtutes ejus.

Laudate eum sol et luna: laudate eum omnes stellæ, et lumen.

Laudate eum cæli cælorum: et aquæ omnes, quæ super cælos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi: præceptum posuit, et non præteribit.

Laudate Dominum de terra, dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum: quæ faciunt verbum ejus:

Montes, et omnes colles: ligna fructifera, et omnes cedri.

Bestiæ, et universa pecora: serpentes, et volucres pennatæ:

Reges terræ, et omnes populi: principes, et omnes judices terræ.

Juvenes, et virgines: senes cum junioribus laudent nomen Domini: quia exaltatum est nomen ejus solius.

Confessio ejus super cælum, et terram: et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi. Alleluia.

PRAISE ye the Lord from the heavens: praise him in the heights.

Praise him, all ye his angels: praise ye him, all his hosts.

Praise him, O ye sun and moon: praise him, all ye stars and light.

Praise him, O ye heaven of heavens: and let all the waters that are above the heavens, praise the name of the Lord.

For he spake and they were made: he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth: ye dragons and all ye deeps.

Fire, and hail; snow and ice: and stormy winds, which fulfil his word:

Mountains, and all hills: fruitful trees, and all cedars:

Beasts, and all cattle: creeping things, and feathered fowls:

Kings of the earth, and all people: princes, and all judges of the earth:

Young men and maidens, old men and children, let them praise the name of the Lord: for his name alone is exalted.

His praise is above heaven and earth: and he hath exalted the horn of his people.

A song of praise to all his saints: to the children of Israel, a people drawing nigh unto him. Alleluia.

PSALM CXLIX.

CANTATE Domino canticum novum: laus ejus in ecclesia sanctorum.

Lætetur Israel in eo qui fecit eum: et filii Sion exsultent in rege suo.

Laudent nomen ejus in choro: in tympano et psalterio psallant ei:

Quia beneplacitum est Domino in populo suo: et exaltabit mansuetos in salutem.

Exsultabunt sancti in gloria: lætabuntur in cubilibus suis.

SING unto the Lord a new song: let his praise be in the church of the saints.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

Let them praise his name in the choir: let them sing unto him with timbrel and psaltery.

For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

Exaltationes Dei in gutture eorum: et gladii ancipites in manibus eorum:

Ad faciendam vindictam in nationibus: increpationes in populis.

Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis.

Ut faciant in eis judicium conscriptum: gloria hæc est omnibus sanctis ejus. Alleluia.

The high praises of God shall be in their mouth: and two-edged swords in their hands:

To execute vengeance upon the nations: and chastisements among the people.

To bind their kings with fetters: and their nobles with chains of iron.

To execute upon them the judgement that is written: this glory have all his saints. Alleluia.

PSALM CL.

LAUDATE Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: laudate eum in psalterio, et cithara.

Laudate eum in tympano et choro: laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis:

Omnis spiritus laudet Dominum. Alleluia.

PRAISE the Lord in his holy places: praise him in the firmament of his power.

Praise him in his mighty acts: praise him according to the multitude of his greatness.

Praise him with the sound of the trumpet: praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him upon the high-sounding cymbals; praise him upon cymbals of joy:

Let every spirit praise the Lord. Alleluia.

The creed of St. Athanasius also forms part of the Sunday liturgy:

QUICUMQUE vult salvus esse,* ante omnia opus est, ut teneat Catholicam fidem:

Quam nisi quisque integram inviolatamque servaverit, * absque dubio in æternum peribit.

Fides autem Catholica hæc est, ut unum Deum in Trinitate: * et Trinitatem in unitate veneremur.

Neque confundentes personas, * neque substantiam separantes.

Alia est enim persona Patris, alia Filii, * alia Spiritus sancti.

Sed Patris, et Filii, et Spiritus sancti una est divinitas, * æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius, * talis Spiritus sanctus.

Increatus Pater, increatus Filius, * increatus Spiritus sanctus.

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, the Holy Ghost uncreate.

Immensus Pater, immensus Filius, * immensus Spiritus sanctus.	The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.
Æternus Pater, æternus Filius, * æternus Spiritus sanctus.	The Father eternal, the Son eternal, the Holy Ghost eternal.
Et tamen non tres æterni; * sed unus æternus.	And yet they are not three eternals, but one eternal.
Sicut non tres increati, nec tres immensi; * sed unus increatus, et unus immensus.	As also they are not three uncreates, nor three incomprehensibles; but one uncreate, and one incomprehensible.
Similiter omnipotens Pater, omnipotens Filius, * omnipotens Spiritus sanctus.	In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty.
Et tamen non tres omnipotentes; * sed unus omnipotens.	And yet they are not three almighties, but one almighty.
Ita Deus Pater, Deus Filius, * Deus Spiritus sanctus.	So the Father is God, the Son God, and the Holy Ghost God.
Et tamen non tres Dii; * sed unus est Deus.	And yet they are not three Gods, but one God.
Ita Dominus Pater, Dominus Filius, * Dominus Spiritus sanctus.	So likewise the Father is Lord, the Son Lord, and the Holy Ghost is Lord.
Et tamen non tres Domini; * sed unus est Dominus.	And yet they are not three Lords, but one Lord.
Quia sicut singillatim unamquamque personam Deum ac Dominum confiteri, Christiana veritate compellimur: * ita tres Deos aut Dominos dicere, Catholica religione prohibemur.	For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord: so we are forbidden by the Catholic religion to say there are three Gods, or three Lords.
Pater a nullo est factus: * nec creatus, nec genitus.	The Father is made of none, neither created nor begotten.
Filius a Patre solo est: * non factus, nec creatus, sed genitus.	The Son is from the Father alone, not made, nor created, but begotten.
Spiritus sanctus a Patre et Filio: * non factus, nec creatus, nec genitus, sed procedens.	The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.
Unus ergo Pater, non tres Patres: unus Filius, non tres Filii:* unus Spiritus sanctus, non tres Spiritus sancti.	So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.
Et in hac Trinitate nihil prius aut posterius: nihil majus aut minus; * sed totæ tres personæ coæternæ sibi sunt, et coæquales.	And in this Trinity, there is nothing before or after, nothing greater or less; but the whole three Persons are co-eternal together and co-equal.
Ita ut per omnia, sicut jam supra dictum est: et unitas in Trinitate, * et Trinitas in unitate veneranda sit.	So that in all these things, as is aforesaid, the Unity is to be worshipped in Trinity and the Trinity in Unity.
Qui vult ergo salvus esse, * ita de Trinitate sentiat.	He, therefore, that will be saved must thus think of the Trinity.
Sed necessarium est ad æternam salutem, * ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat.	Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.
Est ergo fides recta, ut credamus et confiteamur, quia Dominus no-	Now the right faith is, that we believe and confess that our Lord

ster Jesus Christus Dei Filius, * Deus et homo est.	Jesus Christ, the Son of God, is both God and man.
Deus est ex substantia Patris ante sæcula genitus: * et homo est ex substantia matris in sæculo natus.	He is God of the substance of his Father, begotten before the world; and he is man of the substance of his mother, born in the world.
Perfectus Deus, perfectus homo: * ex anima rationali, et humana carne subsistens.	Perfect God and perfect man; of reasonable soul and human flesh subsisting.
Æqualis Patri secundum divinitatem: * minor Patre secundum humanitatem.	Equal to the Father according to his Godhead; and less than the Father according to his manhood.
Qui licet Deus sit, et homo: * non duo tamen, sed unus est Christus.	Who, although he be both God and man, yet he is not two but one Christ.
Unus autem non conversione divinitatis in carnem; * sed assumptione humanitatis in Deum.	One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God.
Unus omnino non confusione substantiæ; * sed unitate personæ.	One altogether, not by confusion of substance, but by unity of person.
Nam sicut anima rationalis et caro unus est homo: * ita Deus et homo unus est Christus.	For as the reasonable soul and the flesh is one man, so God and man is one Christ.
Qui passus est pro salute nostra, descendit ad inferos, * tertia die resurrexit a mortuis.	Who suffered for our salvation, descended into hell, rose again the third day from the dead.
Ascendit ad cælos, sedet ad dexteram Dei Patris omnipotentis: * inde venturus est judicare vivos et mortuos.	He ascended into heaven; he sitteth at the right hand of God the Father Almighty: whence he shall come to judge the living and the dead.
Ad cujus adventum omnes homines resurgere habent cum corporibus suis: * et reddituri sunt de factis propriis rationem.	At whose coming all men shall rise again with their bodies, and shall give an account of their own works.
Et qui bona egerunt, ibunt in vitam æternam: * qui vero mala, in ignem æternum.	And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.
Hæc est fides Catholica, quam nisi quisque fideliter firmiterque crediderit: * salvus esse non poterit.	This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

SUNDAY AFTERNOON AND EVENING

THE office of vespers is the ancient evening office and has kept much of the character of the *Lucernarium* (*cf.* above, p. 152). We give here the ordinary Sunday vespers.

¶ After the *Pater* and *Ave* have been said the following versicle is sung, as is usual at the beginning of all the hours:

Incline unto mine aid, O God.
O Lord, make haste to help me.

The psalms are the first of the series of vesper psalms, Ps. cix. to Ps. cxiii.; according to ancient custom, the antiphons are taken from the psalms themselves.

The first psalm is, in the opinion of all commentators, one of the most beautiful of all. It is a *Messianic* hymn, a prophecy of Christ's glory and power.[1]

PSALM CIX.

DIXIT Dominus Domino meo: Sede a dextris meis; Donec ponam inimicos tuos, scabellum pedum tuorum.	THE Lord said unto my Lord: Sit thou at my right hand. Until I make thine enemies: thy footstool.
Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.	The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thine enemies.
Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.	Thine shall be dominion in the day of thy power, amid the brightness of the saints: from the womb before the day-star have I begotten thee.
Juravit Dominus et non pænitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.	The Lord hath sworn, and he will not repent: Thou art a priest for ever after the order of Melchisedech.
Dominus a dextris tuis, confregit in die iræ suæ reges.	The Lord upon thy right hand: hath overthrown kings in the day of his wrath.
Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.	He shall judge among the nations; he shall fill them with ruins; he shall smite in sunder the heads in the land of many.
De torrente in via bibet: propterea exaltabit caput.	He shall drink of the brook in the way: therefore shall he lift up his head.

There is considerable analogy between the two following psalms: the first is a song of thanksgiving for God's benefits, the second tells of the happiness of the just.

PSALM CX.

CONFITEBOR tibi, Domine, in toto corde meo: in consilio justorum, et congregatione.	I WILL praise thee, O Lord, with my whole heart: in the assembly of the just, and in the congregation.
Magna opera Domini: exquisita in omnes voluntates ejus.	Great are the works of the Lord: sought out are they according unto all his pleasure.
Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.	His work is his praise and his honour: and his justice endureth for ever and ever.
Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.	A memorial hath the merciful and gracious Lord made of his marvellous works: he hath given meat unto them that fear him.
Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:	He shall ever be mindful of his covenant: he shall show forth to his people the power of his works;

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[1] Christ Himself made use of this psalm in proclaiming His Divinity (Matt. xxii. 41).

Ut det illis hereditatem gentium: opera manuum ejus veritas, et judicium.	That he may give them the heritage of the gentiles: the works of his hands are truth and judgement.
Fidelia omnia mandata ejus: confirmata in sæculum sæculi, facta in veritate et æquitate.	All his commandments are faithful; they stand fast for ever and ever, they are done in truth and equity.
Redemptionem misit populo suo: mandavit in æternum testamentum suum.	He hath sent redemption unto his people; he hath commanded his covenant for ever.
Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.	Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.
Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.	A good understanding have all they that do thereafter: his praise endureth for ever and ever.

PSALM CXI.

BEATUS vir, qui timet Dominum: in mandatis ejus volet nimis.	BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.
Potens in terra erit semen ejus: generatio rectorum benedicetur.	His seed shall be mighty upon earth: the generation of the upright shall be blessed.
Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.	Glory and riches shall be in his house: and his justice endureth for ever and ever.
Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.	Unto the upright there hath risen up light in the darkness: he is merciful, and compassionate, and just.
Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.	Acceptable is the man who is merciful and lendeth: he shall order his words with judgement, for he shall not be moved for ever.
In memoria æterna erit justus: ab auditione mala non timebit.	The just man shall be in everlasting remembrance: he shall not be afraid for evil tidings.
Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.	His heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved until he look down upon his enemies.
Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi, cornu ejus exaltabitur in gloria.	He hath dispersed abroad, he hath given to the poor; his justice endureth for ever and ever: his horn shall be exalted in glory.
Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.	The wicked shall see it and shall be wroth; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

PSALM CXII.

This is the first of the *Hallel* psalms, which were sung by the Jews on special occasions, especially at the Paschal festival. Their author and the period of their composition are alike uncertain.

LAUDATE pueri Dominum: laudate nomen Domini.	PRAISE the Lord, ye children: praise ye the name of the Lord.
Sit nomen Domini benedictum ex hoc nunc, et usque in sæculum.	Blessed be the name of the Lord: from this time forth for evermore.
A solis ortu usque ad occasum, laudabile nomen Domini.	From the rising of the sun unto the going down of the same: the name of the Lord is worthy to be praised.
Excelsus super omnes gentes Dominus, et super cælos gloria ejus.	The Lord is high above all nations: and his glory above the heavens.
Quis sicut Dominus Deus noster, qui in altis habitat,	Who is like unto the Lord our God, who dwelleth on high:
Et humilia respicit in cælo et in terra?	And regardeth the things that are lowly in heaven and on earth?
Suscitans a terra inopem, et de stercore erigens pauperem;	Who raiseth up the needy from the earth: and lifteth the poor out of the dunghill;
Ut collocet eum cum principibus: cum principibus populi sui.	That he may set him with the princes: even with the princes of his people.
Qui habitare facit sterilem in domo, matrem filiorum lætantem.	Who maketh the barren woman to dwell in her house: the joyful mother of children.

PSALM CXIII.

This remarkable psalm also forms part of the *Hallel*. It tells of the wonderful things done by God for His people, and sings the praises of the true God.

IN exitu Israel de Ægypto, domus Jacob de populo barbaro:	WHEN Israel came out of Egypt: the house of Jacob from among a strange people:
Facta est Judæa sanctificatio ejus, Israel potestas ejus.	Judea was made his sanctuary: and Israel his dominion.
Mare vidit, et fugit: Jordanis conversus est retrorsum.	The sea saw it and fled: Jordan was turned back.
Montes exsultaverunt ut arietes: et colles sicut agni ovium.	The mountains skipped like rams: and the little hills like the lambs of the flock.
Quid est tibi mare quod fugisti: et tu Jordanis, quia conversus es retrorsum?	What aileth thee, O thou sea, that thou fleddest: and thou, Jordan, that thou wast turned back?
Montes exsultastis sicut arietes, et colles sicut agni ovium.	Ye mountains, that ye skipped like rams: and ye little hills, like the lambs of the flock?
A facie Domini mota est terra, a facie Dei Jacob.	At the presence of the Lord the earth was moved: at the presence of the God of Jacob:
Qui convertit petram in stagna aquarum, et rupem in fontes aquarum.	Who turned the rock into a standing water: and the stony hill into a flowing stream.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.	Not unto us, O Lord, not unto us: but unto thy name give the glory.
Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum?	For thy mercy, and for thy truth's sake: lest the gentiles should say: Where is their God?
Deus autem noster in cælo: omnia quæcumque voluit, fecit.	But our God is in heaven: he hath done all things whatsoever he would.
Simulacra gentium argentum, et aurum, opera manuum hominum.	The idols of the gentiles are silver and gold: the work of the hands of men.
Os habent, et non loquentur: oculos habent, et non videbunt.	They have mouths and speak not: eyes have they, and see not.
Aures habent, et non audient: nares habent, et non odorabunt.	They have ears, and hear not: noses have they, and smell not.
Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.	They have hands, and feel not: they have feet, and walk not; neither shall they speak through their throat.
Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.	Let them that make them become like unto them: and all such as put their trust in them.
Domus Israel speravit in Domino: adjutor eorum et protector eorum est.	The house of Israel hath hoped in the Lord: he is their helper and protector.
Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.	The house of Aaron hath hoped in the Lord: he is their helper and protector.
Qui timent Dominum, speraverunt in Domino: adjutor eorum et protector eorum est.	They that fear the Lord have hoped in the Lord: he is their helper and protector.
Dominus memor fuit nostri: et benedixit nobis:	The Lord hath been mindful of us: and hath blessed us.
Benedixit domui Israel: benedixit domui Aaron.	He hath blessed the house of Israel: he hath blessed the house of Aaron.
Benedixit omnibus, qui timent Dominum, pusillis cum majoribus.	He hath blessed all that fear the Lord: both small and great.
Adjiciat Dominus super vos: super vos, et super filios vestros.	May the Lord add blessings upon you: upon you, and upon your children.
Benedicti vos a Domino, qui fecit cælum et terram.	Blessed be ye of the Lord: who hath made heaven and earth.
Cælum cæli Domino: terram autem dedit filiis hominum.	The heaven of heavens is the Lord's: but the earth hath he given to the children of men.
Non mortui laudabunt te, Domine: neque omnes, qui descendunt in infernum.	The dead shall not praise thee, O Lord: neither all they that go down into hell.
Sed nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in sæculum.	But we that live, bless the Lord: from this time forth for evermore.

The *Te Deum* may also be said, as it belongs especially to Sunday (*cf.* above, p. 105), or one of the Vesper hymns given above, or the following hymn, which sings of the creation of light on a Sunday.

HYMN.

LUCIS Creator optime Lucem dierum proferens,	O BLEST Creator of the light, Who mak'st the day with radiance bright,
Primordiis lucis novæ Mundi parans originem.	And o'er the forming world didst call The light from chaos first of all.
Qui mane junctum vesperi Diem vocari præcipis,	Whose wisdom join'd in meet array The morn and eve and nam'd them day;
Illabitur tetrum chaos:	Night comes with all its darkling fears;
Audi preces cum fletibus.	Regard Thy people's pray'rs and tears.
Ne mens gravata crimine,	Lest sunk in sin and whelm'd with strife,
Vitæ sit exsul munere, Dum nil perenne cogitat,	They lose the gift of endless life; While thinking but the thoughts of time,
Seseque culpis illigat.	They weave new chains of woe and crime.
Cæleste pulset ostium	But grant them grace that they may strain
Vitale tollat præmium: Vitemus omne noxium: Purgemus omne pessimum.	The heav'nly gate and prize to gain; Each harmful lure aside to cast, And purge away each error past.
Præsta, Pater piissime Patrique compar Unice,	O Father, that we ask be done, Through Jesus Christ, Thine only Son;
Cum Spiritu Paraclito Regnans per omne sæculum.	Who, with the Holy Ghost and Thee Shall live and reign eternally. Amen.[1]
℣. Dirigatur, Domine, oratio mea.	℣. Let my prayer be directed, O Lord.
℟. Sicut incensum in conspectu tuo.	℟. As incense in thy sight.

After this an antiphon with the *Magnificat* is said; this canticle has always formed part of Vespers (see above, p. 9).

A prayer follows, according to the day.

The office of Vespers is now followed by Benediction of the blessed Sacrament. The hymn of St. Thomas Aquinas is well known.

HYMN.

PANGE lingua gloriosi Corporis mysterium	OF the glorious Body telling, O my tongue, its mysteries sing,
Sanguinisque pretiosi Quem in mundi pretium, Fructus ventris generosi, Rex effudit gentium.	And the Blood, all price excelling, Which for this world's ransoming, In a generous womb once dwelling, He shed forth, the Gentiles' King.

Neale's translation.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cenæ
Recumbens cum fratribus
Observata lege plene
Cibis in legalibus
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro panem verum
Verbo carnem efficit;
Fitque sanguis Christi merum;

Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio;
Procedenti ab utroque
Compar sit laudatio.
Amen.

℣. Panem de cælo præstitisti eis.

℟. Omne delectamentum in se habentem.

Ant. O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia et futuræ gloriæ nobis pignus datur, alleluia.

Given for us, for us descending,
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending,
Which He closed in wondrous deed.

At the last Great Supper seated,
Circled by His brethren's band
All the Law required, completed
In the meat its statutes planned
To the Twelve Himself He meted
For their food with His own hand.

Word made Flesh, by word He truly
Makes true bread His Flesh to be:
Wine Christ's Blood becometh newly;
And if senses fail to see
Faith alone the true heart duly
Strengthens for the Mystery.

Such a sacrament inclining
Worship we with reverent awe:
Ancient rites their place resigning
To a new and nobler law:
Faith her supplement assigning.
To make good the sense's flaw.

Honour, laud, and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison:
Holy Ghost, from both progressing,
Equal laud to Thee be done!
Amen.

℣. Thou hast given them bread from heaven.

℟. Having in itself all sweetness.

Ant. O sacred banquet, wherein Christ is received; the memorial of His passion is celebrated; the mind is filled with grace; and a pledge of future glory is given unto us, alleluia.

Other hymns may be said which are given farther on as prayers for Holy Communion, and one of the prayers to the Blessed Virgin which will be found on p. 360.

PRAYERS FOR CONFESSION

(See Chapter XXVIII., " The Life Regained (Penance)," and the formularies of penance, p. 252.)

One or more of the seven penitential psalms may be said (Pss. vi., xxxi., xxxvii., l., ci., cxxix., cxlii.).

The litany and prayers may be said, for penance, for all the needs of the Church, and in honour of the saints: this is the most ancient form of supplication for times of penance. They will be found a little farther on.

PSALM L.

MISERERE mei, Deus, secundum magnam misericordiam tuam.	HAVE mercy upon me, O God, according to thy great mercy.
Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.	And according to the multitude of thy tender mercies, blot out my iniquity.
Amplius lava me ab iniquitate mea: et a peccato meo munda me.	Wash me yet more from my iniquity: and cleanse me from my sin.
Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.	For I acknowledge my iniquity, and my sin is always before me.
Tibi soli peccavi et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.	Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.
Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.	For behold, I was conceived in iniquities: and in sins did my mother conceive me.
Ecce enim veritatem dilexisti: incerta, et occulta sapientiæ tuæ manifestasti mihi.	For behold, thou hast loved truth: the secret and hidden things of thy wisdom thou hast made manifest unto me.
Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	Thou shalt sprinkle me with hyssop and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.
Auditui meo dabis gaudium et lætitiam: et exsultabunt ossa humiliata.	Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.
Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.	Turn away thy face from my sins: and blot out all my iniquities.
Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.	Create a clean heart in me, O God: and renew a right spirit within my bowels.
Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.	Cast me not away from thy face: and take not thy holy spirit from me.
Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.	Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.
Docebo iniquos vias tuas: et impii ad te convertentur.	I will teach the unjust thy ways: and the wicked shall be converted to thee.

Libera me de sanguinibus Deus, Deus salutis meæ: et exaltabit lingua mea justitiam tuam.	Deliver me from blood, O God, the God of my salvation: and my tongue shall extol thy justice.
Domine, labia mea aperies: et os meum annuntiabit laudem tuam.	O Lord, thou wilt open my lips: and my mouth shall declare thy praise.
Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.	For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.
Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non despicies.	A sacrifice unto God is a troubled spirit: a contrite and humble heart, O God, thou wilt not despise.
Benigne fac Domine in bona voluntate tua Sion: ut ædificentur muri Jerusalem.	Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.
Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.	Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thine altar.

PRAYERS FOR HOLY COMMUNION

(See the chapter on "Baptism, Confirmation, and First Communion," p. 245, or on the "Mass in the Third Century," p. 62; also the prayers for Communion in the ordinary of the Mass, p. 338.)

The following antiphon is celebrated in liturgy:

Come, O ye people, to accomplish the sacred and immortal mystery and the libation; let us draw near in fear and in faith: with pure hands let us take the fruit of penance; for the Lamb of God is offered for us to the Father in sacrifice; let us adore Him alone, let us glorify Him, singing with the angels, Alleluia.[1]

Those of our readers who have attentively followed us will quickly perceive the antique flavour of this antiphon. At one time it was thought to be a relic of the ancient Gallican liturgies; it does actually exist in the Ambrosian liturgy, in the Gallican properly so called, and perhaps in another Gallican rite, but it is found in other liturgies also, including the Roman. Dom Cagin, who has shown in the *Paléographie musicale* (1896) that several Gallican pieces are of Greek origin, puts forward this hypothesis in the present instance, and is supported by Canon Morelot. In my opinion his supposition may henceforth be accepted as a fact, and I take this opportunity of pointing out to the two learned authors a trope which alludes both to the ceremony of washing the feet on Maundy

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[1] Venite populi ad sacrum et immortale misterium (*sic*) et libamen agendum; cum timore et fide accedamus; manibus mundis pænitentiæ munus communicemus; quoniam Agnus Dei propter nos Patri sacrificium propositum est; ipsum solum adoremus, ipsum glorificemus, cum angelis clamantes, Alleluia. (Text from the troper of Montauriol.) A text of the Ambrosian MSS. of Muggiasca has the following variant: "Misterium illibatum agendum" (*cf. Deux livres choraux monastiques des X^e et XI^e siècles*, par M. l'Abbé C. Daux et le chanoine Morelot. Picard 1899).

Thursday and to the communion. It begins like the *Venite*, to which it bears a very striking resemblance.[1]

If the origin attributed to the antiphon mentioned above be correct, it supposes a very rare state of civil society and warrants us in dating it very far back.

In the West, the allusion to the washing of the feet was suppressed for liturgical reasons, and the piece was transposed into an antiphon to be sung during the fraction, or while the communion was being given, on certain great festivals, when all the people approached the holy table. It was a general invitation: " Come, all of you; draw near."

The following responsory was also famous:

℟. A certain man made a great feast and sent his servant to tell those who were invited to come, for all things were ready.
℣. Come, eat my bread and drink my wine that I have mingled for you. For all things are ready. Glory be to the Father. For all things are ready.[2]

Both these pieces have been set to Gregorian melodies which bring out the force of the words, thus enabling them to be better understood.

PSALM XXXIII.

From the very earliest times this psalm has been chosen as appropriate for communion. Certainly there are few more suitable as a hymn of thanksgiving or better fitted to express the sentiments of the faithful soul when united to our Lord in Holy Communion.

BENEDICAM Dominum in omni tempore: semper laus ejus in ore meo.	I WILL bless the Lord at all times: his praise shall be always in my mouth.
In Domino laudabitur anima mea: audiant mansueti, et lætentur.	My soul shall glory in the Lord: let the meek hear and rejoice.
Magnificate Dominum mecum: et exaltemus nomen ejus in idipsum.	O magnify the Lord with me: and let us extol his name together.
Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me.	I sought the Lord and he heard me: and he delivered me from all my troubles.
Accedite ad eum, et illuminamini: et facies vestræ non confundentur.	Come ye to him and be enlightened: and your faces shall not be confounded.
Iste pauper clamavit, et Dominus exaudivit eum: et de omnibus tribulationibus ejus salvavit eum.	This poor man cried, and the Lord heard him: and saved him out of all his troubles.
Immittet angelus Domini in circuiti timentium eum: et eripiet eos.	The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

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[1] Τῇ μυστικῇ
ἐν φόβῳ τραπέζῃ
προσεγγίσαντες πάντες
καθαραῖς ταῖς ψυχαῖς
τὸν ἄρτον ὑποδεξώμεθα, etc.

Cf. Nilles, *Kalendarium manuale*, tome ii., p. 233. This antiphon is given by Gregory of Tours (*De Mirac.*, *S. Martini*, l. ii., c. 13).

[2] Homo quidam fecit cenam magnam, et misit servum suum hora cenæ dicere invitatis ut venirent: Quia parata sunt omnia.—℣. Venite, comedite panem meum, et bibite vinum quod miscui vobis.—Quia parata sunt.—Gloria Patri.—Quia parata sunt.

Gustate, et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo.	O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.
Timete Dominum omnes sancti ejus: quoniam non est inopia timentibus eum.	Fear the Lord, all ye his saints: for there is no want to them that fear him.
Divites eguerunt et esurierunt: inquirentes autem Dominum non minuentur omni bono.	The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.
Venite, filii, audite me: timorem Domini docebo vos.	Come ye, children, hearken unto me: I will teach you the fear of the Lord.
Quis est homo qui vult vitam: diligit dies videre bonos?	Who is the man that desireth life: who loveth to see good days?
Prohibe linguam tuam a malo: et labia tua ne loquantur dolum.	Keep thy tongue from evil: and thy lips from speaking guile.
Diverte a malo, et fac bonum: inquire pacem, et persequere eam.	Turn away from evil, and do good: seek peace, and pursue it.
Oculi Domini super justos: et aures ejus in preces eorum.	The eyes of the Lord are upon the just: and his ears are open unto their prayers.
Vultus autem Domini super facientes mala: ut perdat de terra memoriam eorum.	But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.
Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos.	The just cried, and the Lord heard them: and delivered them out of all their troubles.
Juxta est Dominus iis, qui tribulato sunt corde: et humiles spiritu salvabit.	The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.
Multæ tribulationes justorum: et de omnibus his liberabit eos Dominus.	Many are the afflictions of the just: but the Lord will deliver them out of them all.
Custodit Dominus omnia ossa eorum: unum ex his non conteretur.	The Lord keepeth all their bones: not one of them shall be broken.
Mors peccatorum pessima: et qui oderunt justum delinquent.	The death of the wicked is very evil: and they that hate the just shall be guilty.
Redimet Dominus animas servorum suorum: et non delinquent omnes qui sperant in eo.	The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

PRAYERS AND LITANIES IN HONOUR OF THE BLESSED VIRGIN AND THE SAINTS

Vadis propitiator.

THE following responsory, which is well-known in liturgy, and is used during Holy Week in the Ambrosian and Greek liturgies, is of Greek origin. It is taken from the poet Romanus, of "whom history will one day celebrate as the greatest of religious poets," to quote a critic who is thoroughly acquainted with Byzantine literature.[1] The blessed Virgin is supposed to be speaking to her Son in these touching words:

Thou art about to immolate Thyself as a propitiation for all; Peter, who declared that he would die with Thee, does not come to Thee; Thomas, who said, "Let us all die with Him," has left Thee.

Not one of these is with Thee; Thou art alone, Thou who didst preserve me immaculate, my Son and my God!

℣. They who promised to go with Thee to prison and to die with Thee, have left Thee and have fled.

℟. Not one of these is with Thee; Thou art alone, Thou who didst preserve me immaculate, my son and my God.[2]

The following prayer, now in constant use, is found in the old Ambrosian and Roman rites; its origin, like that of the preceding prayer, would appear to be Greek.

Sub tuum præsidium confugimus sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

We fly to thy patronage, O holy mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.[3]

The following prayers belong rather to the second liturgical epoch; they are all well known and are worthy of a place in the daily prayers of Catholics. Each has its place in the official Liturgy.

¶ *During Advent.*

ALMA Redemptoris Mater, quæ pervia cæli
Porta manes, et Stella maris, succurre cadenti,
Surgere qui curat, populo: tu quæ genuisti,

MOTHER of Christ! hear thou thy people's cry,
Star of the deep, and Portal of the sky!
Mother of Him who thee from nothing made,

---

[1] Krumbacher (*Gesch. der Byzant. Literatur*, 1891, p. 312) and Bikélas (*Revue des Deux Mondes*, 15 March, 1892, p. 389). The exact period when this author lived is uncertain: several critics give the fifth century as the date. For information about the *Vadis propitiator*, cf. *Paléographie musicale*, 1896, pp. 7 *et seq.* The discovery of its Greek origin is due to Dom Cagin.

[2] Vadis propitiator ad immolandum pro omnibus; non tibi occurrit Petrus qui dicebat mori tecum; reliquit te Thomas qui aiebat: Omnes cum eo moriamur. Et ne ullus ex illis, sed tu solus duceris qui castam (*or* immaculatam) me conservasti, Filius et Deus meus. Promittentes tecum in carcerem et in mortem ire, relicto te fugerunt. Et ne ullus, etc.

[3] *Paléographie musicale*, 1896, p. 14, where the variants are given.

Natura mirante, tuum sanctum Genitorem:
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

℣. Angelus Domini nuntiavit Mariæ.

℟. Et concepit de Spiritu Sancto.

Sinking we strive, and call to thee for aid:
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

℣. The Angel of the Lord declared unto Mary.

℟. And she conceived of the Holy Ghost.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord.

¶ *From the Nativity of our Lord to the Purification inclusively.*

℣. Post partum, Virgo, inviolata permansisti.

℟. Dei Genitrix intercede pro nobis.

℣. After child-bearing, O Virgin, thou didst remain inviolate.

℟. O Mother of God, make intercession for us.

Let us pray.

O God, who through the fruitful virginity of blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession through whom we received the Author of life, our Lord Jesus Christ, thy Son.

¶ *From the Purification to Maundy Thursday exclusively.*

AVE, Regina cælorum!
Ave, Domina Angelorum!
Salve radix, salve porta,
Ex qua mundo Lux est orta.

Gaude, Virgo gloriosa,
Super omnes speciosa.
Vale, O valde decora!
Et pro nobis Christum exora.

℣. Dignare me laudare te, Virgo sacrata.

℟. Da mihi virtutem contra hostes tuos.

HAIL, O Queen of Heaven enthroned!
Hail, by angels mistress own'd!
Root of Jesse, Gate of morn,
Whence the world's true Light was born.

Glorious Virgin, joy to thee,
Loveliest whom in Heaven they see.
Fairest thou where all are fair!
Plead with Christ our sins to spare.

℣. Vouchsafe that I may praise thee, O sacred Virgin.

℟. Give me strength against thine enemies.

Let us pray.

Grant, O merciful God, Thy protection in our weakness: that we who celebrate the memory of the holy Mother of God may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord.

During Paschal-tide.

REGINA cæli, lætare, alleluia,	O QUEEN of Heaven, rejoice, alleluia.
Quia quem meruisti portare, alleluia	For He whom thou didst merit to bear, alleluia.
Resurrexit sicut dixit, alleluia.	Hath risen as He said, alleluia.
Ora pro nobis Deum, alleluia.	Pray for us to God, alleluia.
℣. Gaude et lætare, Virgo Maria, alleluia.	℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. Quia surrexit Dominus vere, alleluia.	℟. For the Lord hath risen indeed, alleluia.

Let us pray.

O God, who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

¶ *From Trinity Sunday to Advent.*

SALVE, Regina, Mater misericordiæ;	HAIL, holy Queen, Mother of mercy;
Vita, dulcedo, et spes nostra, salve.	Our life, our sweetness, and our hope, all hail.
Ad te clamamus, exsules filii Hevæ;	To thee we cry, poor banished sons of Eve;
Ad te suspiramus, gementes et flentes in hac lacrimarum valle.	To thee we sigh, weeping and mourning in this vale of tears.
Eia ergo, Advocata nostra,	Therefore, O our Advocate,
Illos tuos misericordes oculos ad nos converte;	Turn thou on us those merciful eyes of thine;
Et Jesum, benedictum fructum ventris tui,	And after this our exile, shew us
Nobis post hoc exsilium ostende,	Jesus, the blessed fruit of thy womb,
O clemens, O pia, O dulcis Virgo Maria.	O merciful, O kind, O sweet Virgin Mary.
℣. Ora pro nobis, sancta Dei Genitrix.	℣. Pray for us, O holy Mother of God.
℟. Ut digni efficiamur promissionibus Christi.	℟. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty, everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mary to become a habitation meet for Thy Son; grant that, as we rejoice in her commemoration, we may, by her loving intercession, be delivered from present evils and from everlasting death. Through the same Christ our Lord. Amen.

HYMN.

AVE maris Stella,
Dei Mater alma,
Atque semper virgo,
Felix cæli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.
Amen.

HAIL, thou star of ocean!
Portal of the sky!
Ever Virgin Mother
Of the Lord most high!

Oh! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
Stablish peace below.

Break the captive's fetters;
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Show thyself a mother;
Offer him our sighs,
Who for us incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us:
Gentlest of the gentle!
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavour;
Till with thee and Jesus
We rejoice for ever.

Through the highest heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be.
Amen.

LITANY OF THE BLESSED VIRGIN MARY.[1]

KYRIE, eleison.
Kyrie, eleison.
Christe, eleison.
Christe, eleison.
Kyrie, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cælis Deus,
Fili Redemptor mundi Deus,
Spiritus Sancte Deus,
Sancta Trinitas, unus Deus,
Miserere nobis.

LORD, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have mercy on us.

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[1] According to P. de Santi, who has lately written a learned paper on this litany (*Litanie lauretane, studio storico critico*, Rome, 1897, in 8vo.), the most ancient form of the Litany of the Blessed Virgin dates from the twelfth century, but the invocations have varied somewhat. It may be that the prayer is derived from other sources, but this need not be discussed here.

Sancta Maria, *Ora pro nobis.*	Holy Mary, *Pray for us.*
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo Virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Boni Consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Vessel of singular devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cæli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comfort of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina sacratissimi Rosarii,	Queen of the most holy Rosary,
Regina pacis,	Queen of peace,
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Parce nobis, Domine.	*Spare us, O Lord.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Exaudi nos, Domine.	*Graciously hear us, O Lord.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Miserere nobis.	*Have mercy on us.*
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	*Christ, graciously hear us.*

Ora pro nobis.

Pray for us.

The Angelus.

ANGELUS Domini nuntiavit Mariæ, et concepit de Spiritu Sancto.	THE angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.
Ave Maria, etc.	Hail Mary, etc.
Ecce ancilla Domini, fiat mihi secundum verbum tuum.	Behold, the handmaid of the Lord; be it done unto me according to thy word.
Ave Maria, etc.	Hail Mary, etc.
Et Verbum caro factum est, et habitavit in nobis.	And the Word was made flesh, and dwelt among us.
Ave Maria, etc.	Hail Mary, etc.
℣. Ora pro nobis, sancta Dei Genitrix.	℣. Pray for us, O holy Mother of God.
℟. Ut digni efficiamur promissionibus Christi.	℟. That we may be made worthy of the promises of Christ.
Oremus.	*Let us pray.*
GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum. ℟. Amen.	POUR forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord. Amen.

LITANY FOR PENANCE, FOR ALL THE NEEDS OF THE CHURCH, AND IN HONOUR OF THE SAINTS.[1]

KYRIE, eleison.		LORD, have mercy on us.	
Kyrie, eleison.		*Lord, have mercy on us.*	
Christe, eleison.		Christ, have mercy on us.	
Christe, eleison.		*Christ, have mercy on us.*	
Kyrie, eleison.		Lord, have mercy on us.	
Kyrie, eleison.		*Lord, have mercy on us.*	
Christe, audi nos.		Christ, hear us.	
Christe, exaudi nos.		*Christ, graciously hear us.*	
Pater de cælis Deus,		God the Father of heaven,	
Miserere nobis.		*Have mercy on us.*	
Fili Redemptor mundi Deus,		God the Son, Redeemer of the world,	
Miserere nobis.		*Have mercy on us.*	
Spiritus Sancte Deus,		God the Holy Ghost,	
Miserere nobis.		*Have mercy on us.*	
Sancta Trinitas unus Deus,		Holy Trinity, one God,	
Miserere nobis.		*Have mercy on us.*	
Sancta Maria, *Ora pro nobis.*		Holy Mary, *Pray for us.*	
Sancta Dei Genitrix,		Holy Mother of God,	*Pray for us.*
Sancta Virgo virginum,	*Ora pro nobis.*	Holy Virgin of virgins,	
Sancte Michael,		St. Michael,	
Sancte Gabriel,		St. Gabriel,	
Sancte Raphael,		St. Raphael,	
Omnes sancti Angeli et Archangeli,		All ye holy Angels and Archangels,	

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[1] This litany, with its accompanying versicles and prayers, dates from the earliest times (*cf.* above, p. 49).

Omnes sancti beatorum spirituum ordines,	*Ora (orate) pro nobis.*	All ye holy orders of blessed Spirits,	*Pray for us.*
Sancte Johannes Baptista,		St. John Baptist,	
Sancte Joseph,		St. Joseph,	
Omnes sancti Patriarchæ et Prophetæ,		All ye holy Patriarchs and Prophets,	
Sancte Petre,		St. Peter,	
Sancte Paule,		St. Paul,	
Sancte Andrea,		St. Andrew,	
Sancte Jacobe,		St. James,	
Sancte Johannes,		St. John,	
Sancte Thoma,		St. Thomas,	
Sancte Jacobe,		St. James,	
Sancte Philippe,		St. Philip,	
Sancte Bartholomæe,		St. Bartholomew,	
Sancte Matthæe,		St. Matthew,	
Sancte Simon,		St. Simon,	
Sancte Thaddæe,		St. Thaddeus,	
Sancte Matthia,		St. Matthias,	
Sancte Barnaba,		St. Barnabas,	
Sancte Luca,		St. Luke,	
Sancte Marce,		St. Mark,	
Omnes sancti Apostoli et Evangelistæ,		All ye holy Apostles and Evangelists,	
Omnes sancti Discipuli Domini,		All ye holy disciples of our Lord,	
Omnes sancti Innocentes,		All ye holy Innocents,	
Sancte Stephane,		St. Stephen,	
Sancte Laurenti,		St. Lawrence,	
Sancte Vincenti,		St. Vincent,	
Sancti Fabiane et Sebastiane,		SS. Fabian and Sebastian,	
Sancti Joannes et Paule,		SS. John and Paul,	
Sancti Cosma et Damiane,		SS. Cosmas and Damian,	
Sancti Gervasi et Protasi,		SS. Gervase and Protase,	
Omnes sancti Martyres,		All ye holy Martyrs,	
Sancte Silvester,		St. Sylvester,	
Sancte Gregori,		St. Gregory,	
Sancte Ambrosi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronyme,		St. Jerome,	
Sancte Martine,		St. Martin,	
Sancte Nicolae,		St. Nicholas,	
Omnes sancti Pontifices et Confessores,		All ye holy Bishops and Confessors,	
Omnes sancti Doctores,		All ye holy Doctors,	
Sancte Antoni,		St. Anthony,	
Sancte Benedicte,		St. Benedict,	
Sancte Bernarde,		St. Bernard,	
Sancte Dominice,		St. Dominic,	
Sancte Francisce,		St. Francis,	
Omnes sancti Sacerdotes et Levitæ,		All ye holy Priests and Levites,	
Omnes sancti Monachi et Eremitæ,		All ye holy Monks and Hermits,	
Sancta Maria Magdalena,		St. Mary Magdalen,	
Sancta Agatha,		St. Agatha,	
Sancta Lucia,		St. Lucy,	
Sancta Agnes,		St. Agnes,	
Sancta Cæcilia,		St. Cecily,	
Sancta Catharina,		St. Catharine,	
Sancta Anastasia,		St. Anastasia,	
Sancta Scholastica,		St. Scholastica,	
Omnes sanctæ Virgines et Viduæ,		All ye holy Virgins and Widows,	

Omnes Sancti et Sanctæ Dei,		All ye Men and Women, Saints of God,	
Intercedite pro nobis.		*Intercede for us.*	
Propitius esto,		Be merciful unto us,	
Parce nobis, Domine.		*Spare us, O Lord.*	
Propitius esto,		Be merciful unto us,	
Exaudi nos, Domine.		*Graciously hear us, O Lord.*	
Ab omni malo,		From all evil,	
Libera nos, Domine.		*O Lord, deliver us.*	
Ab omni peccato,	*Libera nos, Domine.*	From all sin,	*O Lord, deliver us.*
Ab ira tua,		From thy wrath,	
A subitanea et improvisa morte,		From sudden and unlooked-for death,	
Ab insidiis diaboli,		From the snares of the devil,	
Ab ira, et odio, et omni mala voluntate,		From anger, and hatred, and every evil will,	
A spiritu fornicationis,		From the spirit of fornication,	
A fulgure et tempestate,		From lightning and tempest,	
A flagello terræ motus,		From the scourge of earthquakes	
A peste, fame, et bello,		From plague, famine, and war,	
A morte perpetua,		From everlasting death,	
Per mysterium sanctæ Incarnationis tuæ,		Through the mystery of thy holy Incarnation,	
Per Adventum tuum,		Through thy Coming,	
Per Nativitatem tuam,		Through thy Nativity,	
Per Baptismum et sanctum Jejunium tuum,		Through thy Baptism and holy Fasting,	
Per Crucem et Passionem tuam,		Through thy Cross and Passion,	
Per Mortem et Sepulturam tuam,		Through thy Death and Burial,	
Per sanctam Resurrectionem tuam,		Through thy holy Resurrection,	
Per admirabilem Ascensionem tuam,		Through thine admirable Ascension,	
Per adventum Spiritus Sancti Paracliti,		Through the coming of the Holy Ghost the Paraclete,	
In die judicii,		In the day of judgement,	
Peccatores,		We sinners,	
Te rogamus, audi nos.		*We beseech thee, hear us.*	
Ut nobis parcas,	*Te rogamus, audi nos.*	That thou wouldst spare us,	*We beseech thee, hear us.*
Ut nobis indulgeas,		That thou wouldst pardon us,	
Ut ad veram pænitentiam nos perducere digneris,		That thou wouldst bring us to true penance,	
Ut Ecclesiam tuam sanctam regere et conservare digneris,		That thou wouldst vouchsafe to govern and preserve thy holy Church,	
Ut domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,		That thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church, in holy religion,	
Ut inimicos sanctæ Ecclesiæ humiliare digneris,		That thou wouldst vouchsafe to humble the enemies of holy Church,	
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,		That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,	
Ut cuncto populo Christiano pacem et unitatem largiri digneris,		That thou wouldst vouchsafe to grant peace and unity to all Christian people,	
Ut omnes errantes ad unitatem Ecclesiæ revocare, et infideles universos ad Evangelii lumen perducere digneris,		That thou wouldst vouchsafe to bring back all that wander to the unity of the Church, and to lead all unbelievers to the light of the Gospel,	

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,		That thou wouldst vouchsafe to confirm and preserve us in thy holy service,	
Ut mentes nostras ad cælestia desideria erigas,		That thou wouldst lift up our minds to heavenly desires,	
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	*Te rogamus, audi nos.*	That thou wouldst render eternal blessings to all our benefactors,	*We beseech thee, hear us.*
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,		That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,	
Ut fructus terræ dare, et conservare digneris,		That thou wouldst vouchsafe to give and preserve the fruits of the earth,	
Ut omnibus fidelibus defunctis requiem æternam donare digneris,		That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,	
Ut nos exaudire digneris,		That thou wouldst vouchsafe graciously to hear us,	
Fili Dei,		Son of God,	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
Parce nobis, Domine.		*Spare us, O Lord.*	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
Exaudi nos, Domine.		*Graciously hear us, O Lord,*	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
Miserere nobis.		*Have mercy on us.*	
Christe, audi nos.		Christ, hear us.	
Christe, exaudi nos.		*Christ, graciously hear us.*	
Kyrie, eleison.		Lord, have mercy on us.	
Christe, eleison.		*Christ, have mercy on us.*	
Kyrie, eleison.		Lord, have mercy on us.	
Pater noster (*secreto*).		Our Father (*secretly*).	
℣. Et ne nos inducas in tentationem.		℣. And lead us not into temptation.	
℟. Sed libera nos a malo.		℟. But deliver us from evil.	

PSALM LXIX.

DEUS, in adjutorium meum intende: Domine, ad adjuvandum me festina.	O GOD, come to my assistance: O Lord, make haste to help me.
Confundantur et revereantur: qui quærunt animam meam.	Let them be confounded and ashamed: that seek after my soul.
Avertantur retrorsum, et erubescant: qui volunt mihi mala.	Let them be turned backward, and blush for shame: that desire evils unto me.
Avertantur statim erubescentes, qui dicunt mihi: Euge, euge.	Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.
Exsultent et lætentur in te omnes qui quærunt te: et dicant semper, Magnificetur Dominus; qui diligunt salutare tuum.	Let all that seek thee be joyful and glad in thee: and let such as love thy salvation say always, The Lord be magnified.

Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, etc.

℣. Salvos fac servos tuos.

℟. Deus meus, sperantes in te.

℣. Esto nobis, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Nihil proficiat inimicus in nobis.

℟. Et filius iniquitatis non apponat nocere nobis.

℣. Domine, non secundum peccata nostra facias nobis.

℟. Neque secundum iniquitates nostras retribuas nobis.

℣. Oremus pro Pontifice nostro, N.

℟. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

℣. Oremus pro benefactoribus nostris.

℟. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam. Amen.

℣. Oremus pro fidelibus defunctis.

℟. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

℣. Requiescant in pace.

℟. Amen.

℣. Pro fratribus nostris absentibus.

℟. Salvos fac servos tuos, Deus meus, sperantes in te.

℣. Mitte eis, Domine, auxilium de sancto.

℟. Et de Sion tuere eos.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

Oremus.

DEUS, cui proprium est misereri semper et parcere, suscipe deprecationem nostram: ut nos, et omnes famulos tuos quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

But I am needy and poor: O God, help thou me.

Thou art my helper and my deliverer: O Lord, make no long delay.

Glory be, etc.

℣. Save thy servants.

℟. Who hope in thee, O my God.

℣. Be unto us, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. Let not the enemy prevail against us.

℟. Nor the son of iniquity approach to hurt us.

℣. O Lord, deal not with us according to our sins.

℟. Neither requite us according to our iniquities.

℣. Let us pray for our Sovereign Pontiff, N.

℟. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

℣. Let us pray for our benefactors.

℟. Vouchsafe, O Lord, for thy Name's sake, to reward with eternal life all those who do us good. Amen.

℣. Let us pray for the faithful departed.

℟. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

℣. For our absent brethren.

℟. Save thy servants, who hope in thee, O my God.

℣. Send them help, O Lord, from the holy place.

℟. And from Sion protect them.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

Let us pray.

O GOD, whose property is always to have mercy and to spare, receive our humble petition; that we, and all thy servants who are bound by the chain of sins, may, by the compassion of thy goodness, mercifully be absolved.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.	Graciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of them that confess to thee; that, in thy bounty, thou mayest grant us both pardon and peace.
Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.	Show forth upon us, O Lord, in thy mercy, thy unspeakable loving kindness; that thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.
Deus, qui culpa offenderis, pænitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.	O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.
Omnipotens, sempiterne Deus, miserere famulo tuo Pontifici nostro N., et dirige eum secundum tuam clementiam in viam salutis æternæ: ut, te donante, tibi placita cupiat, et tota virtute perficiat.	Almighty, everlasting God, have mercy upon thy servant N. our Sovereign Pontiff, and direct him, according to thy clemency, into the way of everlasting salvation; that by thy grace he may both desire those things that are pleasing to thee, and perform them with all his strength.
Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.	O God, from whom all holy desires, all right counsels, and all just works do come, give unto thy servants that peace which the world cannot give; that our hearts being given up to obey thy commandments, and the fear of enemies being taken away, our days, by thy protection, may be peaceful.
Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.	Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve thee with a chaste body, and please thee with a clean heart.
Fidelium Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur.	O God, the creator and redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.
Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat et per te cœpta finiatur.	Prevent, we beseech thee, O Lord, our actions by thy inspirations, and further them with thy continual help; that every prayer and work of ours may always begin from thee, and through thee be likewise ended.
Omnipotens, sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus:	Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest will be thine by faith and works; we humbly

ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Exaudiat nos omnipotens et misericors Dominus.
℟. Amen.
℣. Et fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

beseech thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of thy loving kindness, and by the intercession of all the saints, obtain the remission of all their sins. Through our Lord.

℣. The Lord be with you.
℟. And with thy spirit.
℣. May the almighty and merciful Lord graciously hear us.
℟. Amen.
℣. And may the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

OCCASIONAL PRAYERS

LUMEN HILARE

Ὕμνος τοῦ λυχνικοῦ
Φῶς ἱλαρὸν ἁγίας δόξης,
ἀθανάτου Πατρὸς οὐρανίου,
ἁγίου, μάκαρος, Ἰησοῦ Χριστέ,
ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν,
ἰδόντες φῶς ἑσπερινὸν,
ὑμνοῦμεν Πατέρα Υἱὸν
καὶ ἅγιον Πνεῦμα Θεόν.
Ἄξιος εἶ ἐν πᾶσι καιροῖς
ὑμνεῖσθαι φωναῖς αἰσίαις,
Υἱὲ Θεοῦ, ζωὴν ὁ διδούς·
διὸ ὁ κόσμος σε δοξάζει.[1]

We give here the text of a few prayers, of which the translation will be found in the body of the book: there are also some prayers not given before.

PRAYERS OF ST. CYPRIAN.

ROGEMUS pacem maturius reddi, cito latebris nostris et periculis subveniri, impleri quæ famulis suis Dominus dignatur ostendere, redintegrationem Ecclesiæ, securitatem salutis nostræ, post pluvias serenitatem, post tenebras lucem, post procellas et turbines placidam lenitatem, pia paternæ dilectionis auxilia, divinæ majestatis solita magnalia, quibus et persequentium blasphemia retundatur, et lapsorum pænitentia reformetur, et fortis et stabilis perseverantium fiducia glorietur.[2]

O BEATAM Ecclesiam nostram, quam sic honor divinæ dignationis illuminat, quam temporibus nostris gloriosus martyrum sanguis illustrat! Erat ante in operibus fratrum candida, nunc facta est in martyrum cruore purpurea; floribus ejus nec lilia nec rosæ desunt. Certent nunc singuli ad utriusque honoris amplissimam dignitatem. Accipiant coronas vel de opere candidas, vel de passione purpureas. In cælestibus castris et pax et acies habent flores suos, quibus miles Christi ob gloriam coronetur.[3]

PRAYERS OF ST. IGNATIUS OF ANTIOCH.

IMPLETI autem gaudio hæc videntes et glorificantes Deum datorem bonorum, et beatificantes sanctum, manifestavimus vobis diem et tempus, ut secundum tempus martyrii congregati, communicemus athletæ et virili Christi martyri, qui conculcavit diabolum, et hujus insidias in finem prostravit; glorificantes in ipsius venerabili et sancta memoria Dominum nostrum Jesum Christum, per quem et cum quo Patri gloria et potentia, cum Spiritu Sancto, in sancta Ecclesia in sæcula sæculorum. Amen.[4]

IMMORTALITATIS coronam adeptus, una cum apostolis atque omnibus sanctis lætus glorificat Deum Patrem et benedicit Dominum nostrum, gubernationem corporum nostrorum et catholicæ per universum orbem Ecclesiæ pastorem.[5]

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[1] A translation will be found on p. 94. For the other hymns, *cf.* Bunsen, *Analecta Antenicæna*, iii. 87 *et seq.*
[2] St. Cyprian, Epist. VII. ad clerum, *Patr. Lat.*, iv. 251. *Cf.* above, p. 124.
[3] St. Cyprian, Epist. VIII., *Patr. Lat.*, iv. 255. *Cf.* above, p. 124
[4] *Acts of St. Ignatius*, Ruinart, p. 14.
[5] *Ex epist. Smyrn. Eccl. de morte Polycarpi*, Migne, *P. Gr.*, xx. 87.

PRAYER OF ST. GENESIUS, MARTYR.

NON est Rex præter eum quem vidi; et adoro et colo eum; et pro ejus cultura si millies occidar, ipsius ero ut cœpi; Christum mihi de ore, Christum mihi de corde auferre tormenta non poterunt. Valde enim pæniteo me errasse, quod ante nomen sanctum in hominibus sanctis exhorrui, et satis tardius ad adorandum verum Regem superbus miles accessi.[1]

The following prayers are by Origen (third century)—at least, they are found in St. Jerome's translation of his homilies:

QUONIAM igitur præsto est et assistit Jesus Christus et paratus est et præcinctus summus sacerdos offerre Patri interpellationes nostras, surgentes per ipsum sacrificia Patri offeramus. Ipse enim propitiatio est pro peccatis nostris, cui est gloria et imperium in sæcula sæculorum. Amen.[2]

MORDEAT nos sermo divinus, exurat animas nostras, dicamus audientes: nonne cor nostrum ardens erat in nobis? ut auferantur iniquitates nostræ atque peccata, et mundi effecti, mundo ore mundoque corde et munda tota conscientia gratias agamus omnipotenti Deo in Christo Jesu, cui est gloria et imperium in sæcula sæculorum. Amen.[3]

FREQUENTER in oratione dicam: Deus omnipotens, da nobis partem cum prophetis, da cum apostolis Christi tui, tribue ut inveniamur ad vestigia unigeniti tui. Hæc loquentes nos sentimus quæ petimus, re enim hoc dicimus: Fac nos sic odio haberi ut odio habiti sunt prophetæ, et da nobis verba talia super quæ persecutionem, da in justas incidere calamitates quas apostoli sustinuerunt.[4]

REVERA abstulit opprobrium Jesus. Idcirco surgentes oremus Deum qui hunc misit hominem, ut septem mulierum spiritus in eo requiesceret, ut et nobis iste homo tribuat communionem harum mulierum, ut assumentes eas fiamus sapientes intelligentes in Deo et hominibus, virtutibus adornantes animam nostram in Christo Jesu, cui est gloria et imperium in sæcula sæculorum. Amen.[5]

PRAYER OF ST. EUSEBIUS OF VERCELLI.

PROPTER quod satis vos peto, ut cum omni vigilantia custodiatis fidem, servetis concordiam, orationibus incumbatis, nostri memores sine intermissione sitis, ut dignetur Dominus Ecclesiam suam liberare quæ super universum orbem laborat, et ut nos qui deprimimur possimus vobiscum liberati gaudere: quod præstare dignabitur Dominus, petentibus vobis, per Dominum nostrum Jesum Christum qui est secum benedictus a sæculis et in omnia sæcula sæculorum. Amen.[6]

PRAYER OF ST. AUGUSTINE.

CONVERSI ad Dominum Deum Patrem omnipotentem, puro corde ei, quantum potest parvitas nostra, maximas atque veras gratias agamus: precantes toto animo singularem mansuetudinem ejus, ut preces nostras in beneplacito suo exaudire dignetur; inimicum quoque a nostris actibus et cogitationibus sua virtute expellat, nobis multiplicet fidem, mentem gubernet, spirituales cogitationes concedat, et ad beatitudinem suam perducat per Jesum Christum Filium ejus. Amen.[7]

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[1] *Acts of St. Genesius*, Ruinart, 284.

[2] *S. Hieron.* (?) *transl. homil. Orig.*, *P. Lat.*, xxiv. 942.

[3] *Ib.*, *P. L.*, xxiv. 952.

[4] *P. L.*, xxv. 672, ed. 1884.

[5] *P. L.*, xxiv. 948.

[6] *Libellus ad Patrophilum*, *P. L.*, xii. 953.

[7] *Cf.* p. 124.

The two antiphons (or responsories) given below are inserted as being curiosities; they are among the most ancient monuments of written liturgy. They are inscribed on a papyrus belonging to the time of Constantine the Great—that is, the beginning of the fourth century. Both pieces probably followed or preceded a psalm. The first is in honour of our Lord's nativity and was sung on the feast of the Epiphany, which was originally considered as forming part of the feast of Christmas. It ends with a doxology which, according to Bickell, is ante-Nicene. It appears to have been used in conjunction with Ps. xxxii.[1] Both antiphons probably belonged to the Liturgy of the Mass.

Ὁ γεννηθεὶς ἐν Βηθλεέμ,
καὶ ἀνατραφεὶς ἐν Ναζαρέτ,
κατοικήσας ἐν τῇ Γαλιλαίᾳ,
εἴδομεν σημεῖον ἐξ οὐρανοῦ·
τῷ ἀστέρας φανέντας
ποιμένες ἀγραυλοῦντες ἐθαύμασαν
(οὐ) γονυπεσόντες ἔλεγον
δόξα τῷ Πατρί, ἀλληλούια
δόξα τῷ Ὑιῷ καὶ τῷ ἁγίῳ Πνεύματι,
ἀλληλούια, ἀλληλούια, ἀλληλούια.

He who was born in Bethlehem, who was brought up at Nazareth, and who lived in Galilee; we have seen a sign in the heavens: the watching shepherds admired the bright stars. Falling on their knees they said: Glory be to the Father, alleluia; glory to the Son, and to the Holy Ghost, alleluia, alleluia, alleluia.

The second antiphon is in honour of St. John the Baptist; it belonged to the Epiphany because that feast, as we have said, is also the feast of our Lord's baptism by St. John. In several Eastern liturgies the feast of St. John the Baptist is kept in connection with the Epiphany.

Τυβὶ ε΄. Ἐκλεκτὸς ὁ ἅγιος Ἰωάννης ὁ Βαπτιστής
ὁ κηρύξας μετάνοιαν ἐν ὅλῳ τῷ κοσμῷ,
εἰς ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν.

The fifth Tybi. Illustrious is St. John the Baptist, who preached penance in the whole world for the remission of our sins. (The fifth Tybi should really correspond with the 31st of December, but in fact it coincides with the 5th of January.)

DOXOLOGIES.

(CHRISTUS) qui est solus et ante omnia et super omnia, imo ex quo omnia, Pater Domini nostri Jesu Christi cui laus et honor in sæcula sæculorum.[2]

VERUM ad omnia quæ acciderint stabiles perseveremus; utpote habentes ædificium super petram Jesum Christum, cui est gloria et imperium in sæcula sæculorum. Amen.[3]

---

[1] *Cf.* Dom Parisot, "Note sur un très ancien monument liturgique." *Science catholique*, March 15, 1890. These documents were first published in *Mittheil. aus der Sammlung der Papyrus Erzh. Rainer*, 1887. For variants, *cf.* Harnack, *Gesch. der altchristl. Litteratur*, I. 1, p. 467.

[2] St. Cyprian, *De spect.*, *P. L.*, iv. 818.

[3] *Transl. Orig.*, *P. L.*, xxiv. 970.

UT me quoque cum electis suis colligat Dominus noster Jesus Christus, cui cum Patre et Spiritu Sancto gloria in sæcula sæculorum. Amen.[1]

FRATRES . . . Dominum benedicant, qui ex suis famulis quoscumque vult eligit, qui gratia sua atque indulgentia omnes nos in regnum suum æternum potest inducere, per Filium suum unigenitum Jesum Christum, cui gloria, honor, imperium, ac majestas in sæcula. Amen.[2]

PRAYERS OF SERAPION.

The two following prayers are taken from the pontifical of Serapion (fourth century) already mentioned:

For the Dead.

GOD, who hast authority of life and death, God of the spirits and master of all flesh, God who killest and makest alive, who bringest down to the gates of Hades and bringest up, who createst the spirit of man within him and takest to thyself the souls of the saints and givest rest, who alterest and changest and transformest thy creatures, as is right and expedient, being thyself alone incorruptible, unalterable, and eternal, we beseech thee for the repose and rest of this thy servant or this thine handmaiden: give rest to his soul, his spirit, in green places (*in loco pascuæ*, Ps. xxii.), in chambers of rest with Abraham and Isaac and Jacob and all thy saints: and raise up his body in the day which thou hast ordained, according to thy promises which cannot lie, that thou mayest render to it also the heritage of which it is worthy in thy holy pastures.

Remember not his transgressions and sins: and cause his going forth (from the body) to be peaceable and blessed. Heal the griefs of those that pertain to him with the spirit of consolation, and grant unto us all a good end through thy only-begotten Jesus Christ, through whom to thee is the glory and the strength in the Holy Spirit to the ages of the ages. Amen.[3]

In the same document (the pro-anaphorical part) there is a beautiful prayer for the Church. As the prayer contains several allusions to purity, it has been supposed, and not without reason, that it was said when the bishop was washing his hands.[3]

PRAYER FOR THE CHURCH.

O LORD God of the ages, O God of reasonable spirits, O God of clean souls and of all who invoke thee in simplicity and cleanness, thou who in heaven art manifested and brought to the knowledge of clean spirits, who on earth art hymned and dwellest in the Catholic Church, who art ministered to by holy angels and clean souls, who also madest out of the heavens a living chorus to the glory and praise of the truth, grant that this Church may be a living and clean Church, grant it to have divine powers and clean angels as ministers, that in cleanness it may be able to hymn thee. We beseech thee on behalf of all persons of this Church, be reconciled to all, give indulgence to all, give remission of sins to all. Grant them no longer to sin in anything, but become a wall to them and bring to naught every temptation. Have mercy on men, and women, and children: and show thyself in all; and let the knowledge of thyself be written in their hearts, through thy only-begotten Jesus Christ, through whom to thee is the glory and the strength in the Holy Spirit both now and to all the ages of the ages. Amen.[4]

---

[1] *Epist. Smyrn. Eccl.*, *P. G.*, xx. 360. [2] *Ib.*, *P. G.*, xx. 359. [3] *Cf.* above, p. 222.

[4] John Wordsworth, Bishop of Salisbury, Early Church Classics: *Bishop Serapion's Prayer-book*, London, 1899, p. 85.

PRAYERS IN FORM OF A LITANY.

The following prayers, already noticed by Mgr. Duchesne and Dom Cagin on account of their very ancient character, are in use in the Ambrosian Liturgy, but they date from still farther back and possess some ante-Nicene features. They are given here as variants of the liturgies already quoted.

Divinæ pacis et indulgentiæ munere supplicantes (sic) ex toto corde et ex tota mente precamur te. ℟. Domine, miserere.

Pro Ecclesia tua sancta catholica quæ hic et per universum orbem diffusa est precamur te. ℟. Domine, miserere.

Pro papa nostro (illo) et omni clero ejus omnibusque sacerdotibus ac ministris, precamur te. ℟. Domine, miserere.

Pro pace ecclesiarum, vocatione gentium et quiete populorum, precamur te. ℟. Domine, miserere.

Pro civitate hac et conservatione ejus, omnibusque habitantibus in ea, precamur te. ℟. Domine, miserere.

Pro virginibus, viduis, orphanis, captivis, ac pænitentibus precamur te. ℟. Domine, miserere.

Pro navigantibus, iter agentibus, in carceribus, in vinculis, in metallis, in exsiliis constitutis, precamur te. ℟. Domine, miserere.

Pro his qui diversis infirmitatibus detinentur quique spiritibus vexantur immundis, precamur te. ℟. Domine, miserere.

Exaudi nos, Deus, in omni oratione atque deprecatione nostra, precamur te. ℟. Domine, miserere.

(FOR THE FIRST SUNDAY IN LENT. *Cf. Paléogr. musicale*, 1896, pp. 261 *et seq.*)

Dicamus omnes. ℟. Kyrie, eleison.

Domine Deus omnipotens patrum nostrorum. ℟. Kyrie, eleison.

Respice de cælo et de sede sancta tua. ℟. Kyrie, eleison.

Procedant competentes, ne quis catecuminus, sed omnes fideles vel competentes.

Pro papa nostro. . . .

Pro universis episcopis. . . .

Pro civitate . . .

Libera nos qui liberasti filios Israhel. ℟. Kyrie, eleison.

In manu forti et in brachio excelso.

Exsurge Domine, adjuva nos et libera nos propter nomen tuum.

(FOR THE SECOND SUNDAY IN LENT. *Paléogr. musicale*, p. 263.)

The following hymn in praise of Christ may be compared to the *Gloria in excelsis* and the *Te Deum* ; it belongs unquestionably to the most ancient times.[1]

[1] Te laudamus Domine omnipotens,
Qui sedes super Cherubim et Seraphim,
Quem benedicunt angeli, archangeli,
Et laudant prophetæ et apostoli,
Te laudamus, Domine, orando,
Qui venisti peccata solvendo,
Te deprecamur magnum redemptorem
Quem Pater misit ovium pastorem.
Tu es Christus Dominus Salvator
Qui de Maria virgine es natus,
Hunc sacrosanctum calicem sumentes
Ab omni culpa libera nos semper.

(*Ib.*, p. 18, *Transitorium* for the 4th Sunday after Epiphany.)

We praise thee, almighty Lord,
Who sittest on the cherubim and seraphim,
Whom angels and archangels bless,
And prophets and apostles praise,
We praise thee, O Lord, in prayer,
Who didst come to set us free from sin,
We beseech thee, O great Redeemer,
Whom the Father sent as shepherd of the flock.
Thou art Christ, the Lord and Saviour
Who wast born of the Virgin Mary,
Deliver us ever from all sin,
Who take this most holy chalice.

In conclusion, one more prayer shall be given, that of the Emperor Licinius in the fourth century. It is preserved for us by Lactantius[1] and was very popular at the time of the struggle against the pagan emperor Maximus.

Supreme God, we pray to thee,
Holy God, we pray to thee,
We commend to thee every just cause,
We commend to thee our salvation,
We commend to thee our empire.
By thee we live, by thee we are conquerors and are happy.
Holy and supreme God, hear our prayers.
We stretch forth our arms to thee.
Hear us, O holy and supreme God.

[1] Lactantius, *De morte persec.*, c. xlvi., Migne, *P. L.*, vii. 264.

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